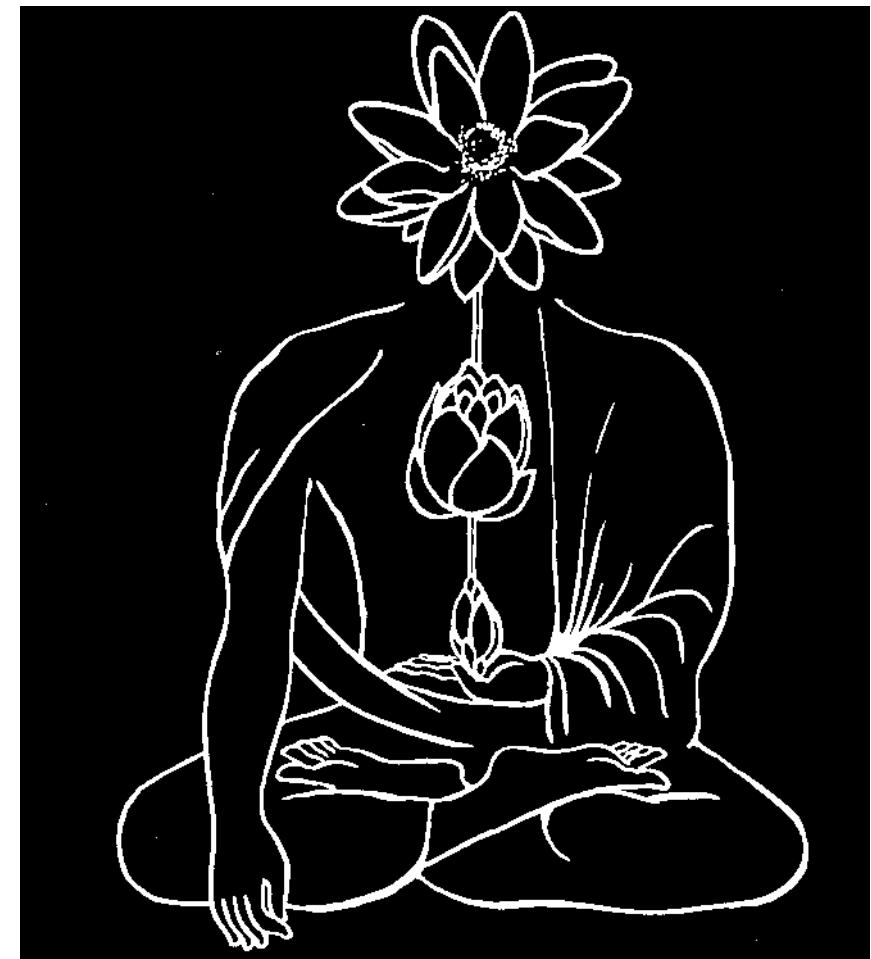


INTRODUCTION TO THE Tantraloka

NAVJIVAN RASTOGI



KRAMA TANTRICISM OF KASHMIR

NAVJIVAN RASTOGI

THIS work is intended as a groundwork of the Krama system, an almost neglected area of Kashmir Saivism. The author has very ably reconstructed the history and metaphysics of the system.

In the opinion of Gaurinath Sastri:'. . .The author has given ample evidence of having undertaken first-hand study of the available texts on the subject. It is a fact that the subject has not been fully discussed in a systematic form by any previous writer....'

TRIADIC MYSTICISM

PAUL E. MURPHY

THIS book is the first consistent theological treatment of the subject of Hindu thought known to itself as *Trika* or Triadism, and popularly as Kashmir Saivism. The author has endeavoured to make the thought of this complex system intelligible to educated readers innocent of Sanskrit, through a consistent use of English equivalents of Triadic terminology, listed in the Appendix.

DOCTRINE OF DIVINE RECOGNITION

Sanskrit Text with the Commentary

K. A. S. IYER AND K. C. PANDEY

Isvara-Pratyabhijna- Vimarsini or the *Doctrine of Divine Recognition* is the most important work of the Pratyabhijna School of Kashmir Saivism. This is a commentary by the great Abhinavagupta on the *Isvara-Pratyabhijna Sutra* of Utpala, expounded by the commentary *Bhaskari* of Bhaskarakantha. The original text with *Vimarsini* and the *Bhaskari* thereon was cited and published by Dr. K. C. Pandey and Professor K. A. Subramania Iyer.

These works were out of print for long and are now being reissued under the general title of *Isvara-Pratyabhijna- Vimarsini* of Abhinavagupta in three volumes.

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Delhi Varanasi Patna Madras

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IN THIS volume an attempt is made to unravel the technique of the *Tantraloka* and bring it within the range of comprehensibility. Scattered but obvious information about its contents is ingeniously pieced together; their organic treatment and guiding norms characterizing intellectual approach of the two master minds - Abhinavagupta and Jayaratha - are skilfully brought to the surface; the environ and personal details of the author of *Tantraloka* and its commentator are described to deepen familiarity with them.

Discussion within a compass of six chapters covers the teleological framework of the principal text and biographical outfit of its author and its commentator. The basics of research methodology adopted by two intellectual giants are then focused on. This is followed by a close scrutiny of KSTS edition, and a critical examination of Abhinava's schematization of the contents and thematic organization based on internal cross-references.

The structural analysis of the subject text is extended in eighteen appendices throwing illuminating light on unexplored regions of the contents. The Select Bibliography adds to the richness of the whole work.

Introduction to Tantraloka is an original contribution to the study of Kashmir Saivism. The specialized reader and the student of Tantricism will find it of immense value. It will be a useful tool for researchers and scholars in the present as well as in the future.

NAVJIVAN RASTOGI obtained his Ph.D. in Sanskrit from the University of Lucknow. Since 1968 he has been on the teaching staff of Abhinavagupta Institute of Aesthetics and Saiva Philosophy in the University of Lucknow.

Dr. Rastogi's specialized field of study is Kashmir Saivism. He is the co-editor of the Volume of *Encyclopaedia of Indian Philosophies* (Chief Editor: Karl H. Potter) devoted to that philosophical school. He is also a member of the editorial board SUNY (State University of New York) *Kashmir Saivism Series* (Chief Editor: Harvey P. Alper). An author of several scholarly papers, his published works include *The Krama Tantricism of Kashmir*, (Vol. 1,1979). The other important works by him awaiting release are: *Krama Tantricism of Kashmir* (Vol.11), *Word-Concordance of the Tantraloka, Tantraloka* (co-edited with Prof. R. C. Dwivedi) and *Isvara-Pratyabhijha-Vimarsini Vyakhyā* (co-edited with late Prof. K. C. Pandey).

INTRODUCTION TO THE
TANTRALOKA
A Study in Structure

NAVJIVAN RASTOGI

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To the lotus feet of my parents

SHRIMATI INDRANI DEVI
SHRI BITHAL DASS

PREFATORY NOTE

When I accepted the proposal of the publishers to contribute an introduction to the *Tantraloka* some time back, I welcomed the opportunity to reacquaint myself with the most towering personality of the medieval India. But, when face to face with the text, I could easily gather that it was a sheer case of overestimation of my capacities. In addition to other failings I was confronted with one very serious handicap. I did not know Italian into which R. Gnoli translated the *Tantraloka*. * This has remained a constant drawback. Shortage of time was another major

* I am extremely thankful to Prof. Harvey P. Alper of the Southern Methodist University, Dallas, Texas who very kindly provided an English rendering of the table of contents from Gnoli's translation. I reproduce below the relevant portion of Prof. Alper's letter of the 15th July, 1983 verbatim -

"The most important thing to note about the introduction to the TA is that the vast bulk of it is drawn virtually verbatim from the earlier and longer introduction to the TS! Below I provide a table in which the left hand column lists the sub-sections of the TA Introduction, the middle column lists the pages in Gnoli's translation where they appear, while the third column lists the pages from the Introduction to the TS from which they have been taken. Frankly I don't think that this speaks very well of Gnoli: did he have nothing new to say? does he really think that the TA is identical *in all respects* to the TS - in spite of the vast difference in length?

The bibliographical information on the TA translation is: *Luce delle Sacre Scritture (Tantraloka) di Abhinavagupta* (Classici delle religioni, sezione prima: le religioni orientali) Torino: Unione Tipografico-editrice torinese. 1972.

handicap. As the *Tantraloka* is the *magnum opus* of Abhinavagupta, one of the greatest Indian encyclopaedic thinkers of all times, all that I have been able to do is to touch the outer fringe alone of his great contribution.

The *Tantraloka* is both an inspiration and a challenge for the students of the tantric lore. It is an indispensable guide and no study on tantra should

1. The Saivite Scriptures	11-14	
2. Schools and Masters	15-19	
3. Kashmiri masters and thinkers of the 9th and 10th centuries	19-20	
4. The school of recognition	20-21	
5. Buddhist and grammatical speculation	21-22	25-27
6. Light (prakasa) and thought (vimarsa)	22-24	27,29-33
7. Will	24-25	33-36
8. The theory of images (abhasa)	26-27	36-39
9. The I	27-31	29-40,42-46
10. Language and mantra	31-33	47-49,51-53
11. Maya and the divine powers	33-37	53-59
12. The authority of the holy scriptures	37-40	59-63
13. The method of realization	40-42	63-67
14. The vital breath	43-44	67-70
15. The wheel (cakra)	45-46	70-71
16. Initiation (diksa)	46-48	81-83
17. The 36 principles	48-53	83-86,86-88,89."

Similarly Goudriaan's following remark about Gnoli's translation is quite illustrative -

"Trsl. into Italian by Raniero Gnoli; Luce delle Sacre Scritture, Torino 1972, a pioneer work of great merit, although the translator allowed himself too much freedom on some points, while in some cases he paraphrases Jayartha's comments without noticing the reader."

(Hindu Tantric and Sakta Literature, p. 162)

be deemed complete if it does not take the *Tantraloka* into account. Written on very scientific principles it offers a most upto date (of course till his period), extremely comprehensive and truly systematic account of the tantric material and thereby offers a model for modern research. It also constitutes the most important single source of authentic tantric information and material. It poses an enormous challenge when it comes to identify the sources cited and decide on their precise whereabouts and the issues involved. A detailed and critical study of the *Tantraloka* is, therefore, desperately needed for which this *Introduction* cannot even be a poor substitute. However, being guided by Abhinava's own maxim¹ that each small step forward brings us nearer the goal, an humble attempt is contemplated in the following pages. At the moment, besides Gnoli, there is only one study that addresses itself to the study of the *Tantraloka* proper.² Since this study is limited to first three Ahnikas and does not examine other aspects than the philosophical, most of the *Tantraloka* remains practically unexplored. There are three other

1. ऊर्ध्वोऽर्द्धमारुह्य यदर्थंतत्त्वं धीः पश्यति श्रान्तिमवेदयन्ती ।
फलं तदाद्यैः परिकल्पितानां विवेकसोपानपरम्पराणाम् ॥
चित्रं निरालम्बनमेव मन्ये प्रमेयसिन्धौ प्रथमाकारम् ।
तन्मार्गलाभे सति सेतुबन्धपुरप्रतिष्ठादि न विस्मयाय ॥
तस्मात्सतामन्त्र न दूषितानि मतानि तान्येव तु शोधितानि ।
पूर्वप्रतिष्ठापितयोजनासु मूलप्रतिष्ठाफलमामनन्ति ॥

Abhinavabharati on N.S. 6.31

2. The Philosophy of the *Tantraloka* in the First Three Ahnikas with translation into English, by Ira Bajpai, thesis submitted to the Lucknow University for Ph. D. Degree in 1971 (unpublished).

studies¹ which merit special mention here. Pandey and myself have constantly dwelt on the *Tantraloka*, but the whole exercise becomes of secondary importance because it is Abhinavagupta or Krama system, as the case may be, that is being studied and not the *Tantraloka* and as such, only the relevant material is being referred to. For example, Pandey's mainstay are the 1st to 5th and 29th Ahnikas, while mine are the 1st, 4th, 13th and 30th. Goudriaan's observations are important, but he takes up the *Tantraloka* for a very brief treatment.² Recently a major work that has come to our notice is the *Upodghata* (Sanskrit introduction to the *Luptagamasamgraha*³ by B.V. Dwivedi). It comes as an appendix to the first two volumes of the *Luptagamasarhgraha* which are the compilation of citations from the Agamas in various sources and has assumed the form of an introduction to the 2nd Volume. The *Upodghata* deals, inter alia, with the citations in the *Tantraloka* and the *Tantralokaviveka*. In the first part Dwivedi's perspective is

1. (i) K.C. Pandey	Abhinavagupta: An Historical and Philosophical Study (Abhi.), Chowkhamba, 2nd Edition, 1963.
(ii) T. Goudriaan and S. Gupta	Hindu Tantric And Sakta Literature (HTSL), A History of Indian Literature - Vol. II-Fasc 2, Wiesbaden, 1981.
(iii) N. Rastogi	Krama Tantricism of Kashmir (K.T.), Vol. I, Motilal Banarsi Dass, Delhi, 1979.

2. Cf. HTSL, pp. 5,20, 29, 37, 40 etc., 162.

3. The work was under print at the time of the writing of these lines. The proofcopy was supplied by the author. The *Upodghata* is being published by Sampurnanand Sanskrit University, Varanasi.

primarily historical while in the 2nd he deals with the doctrinal/theoretical issues in a wider tantric framework. Although the *Tantraloka* is not Dwivedi's immediate problem, his study throws sufficient light on many aspects particularly the historical one. We shall have occasion to refer to these works as and when necessary.

In this *Introduction* an attempt is made only to introduce the principal work. It should be treated as an elementary study of some of the material which appeared to me more important to begin with. I have taken special precaution to confine myself to the contents of the *Tantraloka* proper and allow the conclusions emerge on their own. How far I have succeeded in my efforts, it is for the scholars to judge.

The following pages that comprise the *Introduction* actually constitute the Volume One of the ambitious eight-volume reproduction of the KSTS edition by the present publishers in a much enlarged form. During the course of printing it was felt by them that the *Introduction*, if published separately in the form of a book, might serve the needs of common readers better who otherwise would not immediately require the text or are already possessed of the original KSTS text. As the idea sounded reasonable, the Volume One is simultaneously being brought out as an independent work. I had a keen desire to add one more chapter on the basic/agamic sources of the *Tantraloka* in the present volume, but the idea had to be abandoned for reasons of time and space. A monograph, to be published shortly, will take care of this desire. The present volume, nevertheless, incorporates a detailed Karika-wise table of contents in Sanskrit as Appendix 17 which has been divided

volume-wise in the reprinted edition of the *Tantraloka* text.

Before proceeding further I must seek the reader's indulgence for certain inconveniences he is likely to be put to while wading through the pages of the present work. In between the appendices on texts, persons and systems certain words/references may be found common or overlapping leading to some sort of confusion. This has been unavoidable due to one of the following factors - (a) uncertainty about the precise status owing to incomplete data, (b) a word denoting not only a text but also a system or school, (c) a word standing for a person as well as a school. The reader is requested to kindly bear this in mind.

As the new edition (text reprinted by MLBD) was not available when the printing of the *Introduction* began, all the reference to the text appearing here were made to the volumes of the KSTS edition. This however, would have turned vexatious for the reader of the new edition. It was, therefore, thought desirable and expedient to have references to both the editions e.g., KSTS as well as MLBD, so that the entire community of readers - those who possess the KSTS edition and those who own the MLBD one - may be equally benefitted. All the relevant appendices, accordingly, have been re-done. Moreover, since this decision came when almost the entire *Introduction* (excluding the appendices) had already been printed, a table of conversion comprising Appendix-20 has been appended in order to facilitate the reader. This development has put the publication somewhat behind the original time-schedule.

In the absence of a critically edited text (the editors of the enlarged reprinted edition have not attempted

a critical edition of the text for various reasons) some other problems have also surfaced. Under the "Detailed Table of Contents" (Appendix 17), marking of numbers has been a difficult affair. Abhinava has scrupulously adhered to what Jayaratha calls Sancaya-nyaya (see pp. 76, 164 inside) even in between the individual Karikas. He usually introduces the next idea in the second half-verse. I have, therefore, followed the practice of the editors of the KSTS edition (retained by the editors of the reprinted edition as well) and have alluded to the subject-matter as being denoted by the existing printed numbering even if the idea has continued upto the first half of the next verse or has already exhausted itself in the second half of the preceding verse. The reader will kindly bear with the occasional over- or under-lapping of certain ideas which has been unavoidable under the circumstances. Exceptions have been made only when I was sure of the completion of an idea in the particular Karika/s. In this context a further observation regarding the Detailed Table of Contents may be of some help. Here the basic thrust has been marked by twin objectives - one, it should give a precise idea of the content of the Karika/s concerned and two, even a cursory peep into the Table should unravel the underlying thematic progression of the concepts independently of the text. An earnest effort has been made to; secure both these ends but, in all fairness, it must be acknowledged that even the limited success has been far from easy to achieve. It is particularly true of the thirty-first Ahnika which has proved most enigmatic.

I have been increasingly conscious of the fact that this *Introduction* has turned out to be an introduc-

tion to the study of the *Tantraloka*, instead of being an introduction to the text itself. In sum, the present endeavour has crystalized into a sort of more or less structural analysis and a groundwork, as it were, for more intensive future investigation in this area.

Before I wind up I must take this opportunity to thank Jain brothers (M/s. N.P. & J.P.), directors of M/s Motilal Banarsi das, for affording me an opportunity to pay once again my tribute to the all-time genius called Abhinavagupta and study a little bit of his *magnum opus*. I am deeply indebted to Prof. Braj Vallabha Dwivedi, the retired Head, Yoga & Tantra Department, Sampurnanand Sanskrit University, who was extremely generous in sending the proof-copy of his Upodghata to the *Luptagamasamgraha*. I am also thankful to him for discussing the proposed format and scope of the *Introduction*, although I am guilty of not using some of his suggestions with regard to the discussion on philosophical/doctrinal matters. My reasons for eschewing philosophical issues are simple. Something must be said over and above what has already been said by Pandey and other learned scholars. With the limited amount of time at my command it was not possible to make such a deep study as is demanded by philosophical and theoretical issues. I am indeed beholden to Thakur Jaidev Singh, a great authority of our times on Kashmir Saivism, for offering his valuable suggestions about the proposed direction and contents of the *Introduction*. Prof. H. P. Ahper of the Southern Methodist University, USA has put me under a dept by discussing the proposed format and agenda of the *Introduction* and for finding time

to translate 'contents' of Gnoli's *Introduction* to his celebrated translation. In this context I am happy to record my appreciation of the kind gesture of Dr. Andre Padoux (Direetor, Centre National De La Recherche Scientifique, Paris) in presenting a copy of Naudou's valuable book to me. I must remember two more scholars with gratitude. It was Dr. Ashok Kumar Kalia's (my esteemed colleague in the Department of Sanskrit, Lucknow University) idea to furnish all available information in respect of the texts cited by Abhinava and Jayaratha. Dr. Mark Dyczkowski, then camping in India, made this work easier by allowing me to have a photostat copy of the relevant extracts from some of the MSS - catalogues, so assiduously compiled by him. As a result the Appendix One was completely revised for which I once again thank these two friends. Dr. Kalia has also earned my gratitude for going through the entire Table of Contents (Visayanukramanika in Sanskrit) and suggesting various improvements. The list will remain incomplete without mention of my esteemed friends, Professors Harsh Narain (of late Visiting Professor of Philosophy, Aligarh University) and Kameshwar Nath Misra (Central Institute of Higher Tibetan Studies, Sarnath) and Dr. J. P. Sinha (my senior colleague in the Department of Sanskrit, Lucknow University) for maintaining sustained and constructive interest in the progress of the work. I also sincerely thank Drs. K.S. Pandey, H.S.B. Sinha and Sri K.M. Vishnoi for valuable secretarial assistance. Besides, I remember Dr. M. R. Yadav with affectionate gratitude for his manifold selfless cooperation.

This *Introduction* is now being humbly placed

before the discerning judgement of the scholars for what it is worth with a citation from the *Tantraloka* itself:

अध्युष्टसंतिस्रोतःसारभूतसाहृतिम् ।
विद्वाय तन्त्रालोकोऽयं स्वन्दते सकलान् रसान् ॥

(T.A. 36.45)

Lucknow,
Mahasivaratri, '86.

Navjivan Rastogi

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ABBREVIATIONS

Abhi.	Abhinavagupta: An Historical and Philosophical Study
A. Bh.	Abhinava-bharati
Ah.	Ahnika
Comm.	Commentary
Dh. L.	Dhvanyaloka-locana
H.T.S.L.	Hindu Tantric and Sakta Literature
I.P.K.	Isvara-pratyabhijna-karika
I.P.K.V.	Isvara-pratyabhijna-karika-vivrti
I.P.V.	Isvara-pratyabhijna-Vimarsini
I.P.V. (Bh.)	Bhaskari on Isvara-pratyabhijna-vimarsini
I.P.V.V.	Isvara-pratyabhijna-vivrti-vimarsini
J.M.V.	Janma-marana-vicara
K.M.	Kavyamala
K.S.	Kashmir Saivism
K.S.S./K.S.T.S.	Kashmir Series of Texts & Studies
K.T.	Krama Tantricism of Kashmir: Vol. I
M.M.P.	Mahartha-manjari-parimala
M.P. (T)	Mahanaya-prakasa (Trivendrum Sanskrit Series)
M.S./MSS	Manuscript/s
M.V.T.	Malini-vijayottara-tantra
M.V.V.	Malini-vijaya-vartika
Nagarajan	Contribution of Kashmir to Sanskrit Literature (by K.S. Nagarajan)
N.S.	Natya Sastra
N.S.T.	Nitya-sodasikarnava (-tantra)
Philosophy	The Philosophy of the Tantraloka in the First Three Ahnikas with Translation into English
P.T.	Para-trimsika or Para-trisika
P.T.V.	Para-trirhsika-vivarana
Sp.K.	Spanda-karika
S.T.	Sarada-tilaka (-tantra)
SV.T/Sv.T	Svaccanda-tantra

SV.T.U. /S.T.U.	Svaccanda-tantra-uddhyota
T.A.	Tantraloka
T.A.V.	Tantraloka-viveka
T.S.	Tantra-sara
Ta.Sa.	Tantrika Sahitya
T.V.D.	Tantra-vata-dhanika
Upodghata	Upodghata to the Luptagamasamgraha
V.M.V.	Vamakesvarl-mata-vivarana

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CHAPTER ONE

EXPLORING THE TANTRALOKA

Strange as it may appear, the *Tantraloka* happens to be the only major 'original' work of Abhinava while his all other important works¹ come to us in the form of a commentary on some earlier valuable text notwithstanding his own description of the *Tantraloka* as a gloss, as we shall see in the sequel.

(i) *Traditional Approach to the Tantraloka*

A peep into and a look around the *Tantraloka* offers many illuminating insights. Towards twelfth century Sivananda, the author of the *Rjuvimsarini*, refers to it as the *Trika-sastra*² or *Trika-sarasasutra*³ and the verses cited are traceable to the published edition of the *Tantraloka*. It, therefore, appears that by that time it came to be regarded as the most representative text of Trika system. Ksemaraja, the illustrious pupil of Abhinavagupta, talks of two characteristics of the *text*. One, it was composed in the state of Absolutic trance⁴ and other, it is a key to the secrets of entire

1. Abhinava's other major works include A.Bh. (Comm. on the N.S.), I.P.V (Comm. on I.P.K.), I.P.V.V. (Comm. on the I.P.K.V.) and Locana (Comm. on the Dh. L.).

2. तदुक्तं श्रीत्रिकशास्त्रे | NST with *Rjuvimsarini* and *Artharatnavali*, ed. B.V. Divedi, Varanasi, p. 19. The verses quoted are traceable to T.A. 3.94-95.

3. तदुक्तं श्रीत्रिकसाराशास्त्रे Ibid., pp. 138-139. The verses are traceable to T.A. 15.285-287.

4. परभैरवस्फारमयैरस्मद्गुरुभिरपि तन्त्रालोके S.T.U., I, pp. 39-40

agamic literature.¹ In the *Tantrasdra*, Abhinavagupta invariably describes the *Tantraloka* as a detailed treatise and asks the author to turn for detailed discussion of the problem to the latter which incorporates all the prescriptive and negative injunctions emanating not only from Vedic but from Saiva, Tantra and Trika sources also.² The view has been consistently hammered again and again.³ According to the *Tantrasdra*, the *Tantraloka* was not only a repository of agamic lore but a critical text which minutely recorded even internal and mutual divergences.⁴ Thus the image of the *Tantraloka* as a single, extra-comprehensive and authoritative source book appears to have been projected by Abhinavagupta himself. The central theme of the *Tantraloka*, according to Abhinavagupta in his *Locana*⁵, however revolves round

1. यदुक्तमस्मदगुरुभिः अशेषागमोपनिषदालोके तन्वालोके ।

Ibid., III, p. 268

2. तस्मात् वैदिकात् प्रभूति पारमेश्वरसिद्धान्ततत्त्वकुलोच्छुष्मादिशास्त्रोक्तोऽपि यो नियमो विधिः वा निषेद्धो वा तथैव च उक्तं श्रीपूर्वादौ वितत्य तन्वालोकात् अन्वेष्यम् ।

T.S., p. 32

3. वितत्य चैतत् निर्णीतं तन्वालोके ।

Ibid., p. 97

* * *

एतच्च प्रपञ्चतं प्रथमत एव, तथा नवधा मुख्यतयैश्वरः

शक्तिपातः इति सुविवेचितं श्रीतन्वालोकादौ । I.P.V.V., III, p. 279

* * *

एतच्च विस्तरतस्तत्त्वधानेषु तन्वालोकसारादिषु मया निर्णीतम् ।

I.P.V(Bh.), II, p. 242

एतदेव च वितत्य श्रीतन्वालोके प्रतिपादितम् ।

Janma-maraṇa-vicāra, Bhāṭṭavāmadeva, KSS, 1918, p. 19

4. अत्र च परस्परं भेदकलनया अवान्तरभेदज्ञानकुतूहली तन्वालोकमेव अवधारयेत् ।

J.M.V., p. 99

5. ये अप्यविभक्तं स्फोटं वाक्यं तदर्थरूपमाहूस्तैरप्यविद्यापदपतितैः सर्वेयमनु-सरणीया प्रक्रिया । तदुत्तीर्णत्वे तु सर्वं परमेश्वराद्वयं ब्रह्मोत्यस्मच्छास्त्रानुसारेण विदितं तन्वालोकग्रन्थं विचारयतेत्यास्ताम् ।

Dhvanyāloka-locana, K.M., IV, N.S., 1928, p. 19

the transcendental Ahsolutic reality called Brahman (i.e. Anuttara). The prime concern of the *Tantraloka* was to explain, to unfold and to explore. It therefore assumed the form of a gloss, or a commentary and was therefore termed as the *Vartika*¹ (gloss), *Slokavartika*² (versified gloss) and *Sadarshaslokavartika* (versified gloss on Trika system).³ Possibly in designating the *Tantraloka* as *Vartika* Abhinavagupta was inspired by Katyayana's example in whose case *Vartika* is defined as "an explanatory or supplementary rule which explains the meaning of that which is said, of that which is left unsaid, and of that which is imperfectly said."⁴ This amply applies to the *Tantraloka* as we shall have occasion to see later. Elsewhere in a very significant remark Abhinavagupta describes the *Tantraloka* as a mix of all the varieties (e.g. brief, regular and large) of glossarial work based on Agamas. Thus it is a *Vartika*, a *Bhasya* and a *Vrtti* all at

1. मया च वार्तिके प्रत्यक्ष्यात्म । III, p. 259

The verses purportedly quoted from the *Vartika* here are the same as the T.A. 1.152-155.

2. अन्वर्थं चात्र दर्शतं तन्नालोके श्लोकवार्तिके च । Ibid., pp. 106-7

The use of 'ca' is very ambiguous and may lead one to conclude that the *Tantraloka* and *Slokavartika* were two independent texts (vide K.T., p. 159). But in view of the overwhelming collateral textual evidence as produced above and non-discovery of any text by the name of the *Slokavartika* (pertaining to K.S.) so far it seems appropriate to identify the two. My earlier view on this stands modified (vide K.T., p. 159). In such a situation the text is to be construed as under -

अन्वर्थं चात्र दर्शतं श्लोकवार्तिके तन्नालोके च ।

3. यथोक्तं मयैव श्रीष्टदर्शश्लोकवार्तिके तन्नालोके । I.P.V.V., I, p. 33

4. उक्तानुकृतदुरुक्ताधर्थव्यक्तिं (चिता) कारि तु वार्तिकम् ।

The Student's Sanskrit-English Dictionary, V.S. Apte, Delhi, 1959, p. 503

a time.¹ It is perhaps the reason why Ahhinava's interpretations-cum-explanations on specific issues in the *Tantraloka* are recalled as testimony.² The *Tantraloka* was also known as *Tantravaloka*.³

(ii) *Four motives behind the composition*

(a) SAMGRAHA-GRANTHA

Ahhinavagupta composed the *Tantraloka* from several angles. Obviously the first and the most striking intention of his is to present a digest of the available tantric literature and lore.⁴ Technically, therefore, the *Tantraloka* is a compendium (Samgraha-grantha).⁵ In creating a compendium Abhinavagupta's primary objective seems to handle not only the Trika material alone in its tantric sources, but the non-Trika material in its agamic sources as well.⁶ Abhinavagupta himself sets at rest all conjectures in this regard. His avowed intention is to introduce all the agamic material in its varied sources.⁷ Abhinavagupta has been, therefore, quite appropriately hailed

1. अस्माभिस्तु आगमग्रन्थनिष्ठे वार्तिकभाष्यवृत्तिग्रन्थे श्रीतंत्रालोकादौ प्रपञ्चो न्यक्षेण दर्शितः । I.P.V.V., III, p. 304

2. तदुक्तं निशाटनास्यागमव्याख्याने तंत्रालोके ।

Parasuramakalpasutra, Baroda, 1950, p. 44

3. तदुक्तं तन्त्रालोके । Srinivasabudha in his Dipika on the Tripura-rahasya, Jnanakhanda, Varanasi, p. 193

4. इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं

शिव निशमय तावत् सर्वतः श्रोतृतन्त्रः ।

T.A. 37.85

5. ग्रन्थकृता निखिलषष्ठ्यधर्षशास्त्रसारसंग्रहभूतग्रन्थकरणेऽप्यधिकारः कटाक्षीकृतः । T.A.V., I, pp. 14-15

6. अस्य ग्रन्थस्यापि निखिलशास्त्रान्तरसारसंग्रहभिप्रायत्वं प्रकाशितम् । Ibid., I, pp. 29-30

7. अध्युष्टसंतिक्षोतः सारभूतरसाहृतिम् ।

विधाय तन्त्रालोकोऽयं स्यन्तते सकलान् रक्षान् ॥

T.A. 36.15

as Samgrahakara¹ and the *Tantraloka* as the *Samgraha*² by Jayaratha.

(b) PRAKRIYA OR PADDHATI GRANTHA

Abhinavagupta's second, but rather more significant, intention is to produce a Prakriya or Paddhati, perhaps employed as interchangeable terms in the context. Abhinavagupta was perturbed over the fact that there was no Paddhati text in his source-system, i.e. the system of transcendental triad (Anuttara-sadar-dharthakrama), although there were plenty of them in other source systems.³ In order to overcome this drawback he decided to write the present *Prakriya* i.e., *Tantraloka*, complete in all respects.⁴ Abhinavagupta and Jayaratha both do not give any clue to Abhinavagupta's concept of a Prakriya-grantha, although Jayaratha is full of references to Abhinavagupta's professed aim to undertake a Prakriyagrantha.⁵ In this context one comes across four observations:

(i) The Prakriya under reference namely, the *Tantraloka*, is totally based on the *M.V.T.*⁶

Jayaratha's introductory observation preceding the above verse is very suggestive -

ननु इह त्रैयम्बिकेव मठिका वक्तुं न्याय्या यद्द्वारा अस्य शास्त्रस्य आयातिः कि मठि-
कान्तरव्यावर्णनेत्याशङ्क्याह् T.A.V., XII, p. 389

1. एतच्चोत्तानतपैव गृहीत्वा संग्रहकाराः प्रवत्ताः
T.A.V., V, p. 19 (8th Āh.)
2. इह प्रकान्तेऽपि संग्रहे स्वकण्ठेनैव पाठेऽयमाशयो
Ibid., p. 186
3. सन्ति पद्धतयश्चित्ताः स्रोतोभेदेषु भूयसा ।
अनुत्तरखडधर्यार्थक्रमे त्वेकापि नेश्यते ॥
T.A. 1.14
4. अथितो रचये स्पष्टां पूर्णिर्थं प्रक्रियामिमाम् ॥
Ibid. 1.15
5. ननु सामान्येन विकदशंनप्रक्रियाकरणं प्रतिज्ञाय
T.A.V., I, p. 35
6. न तदस्तीह यत्र श्रीमालिनीविजयोत्तरे ।
T.A. 1.17

- (ii) There were two Prakriyas within the monistic fold namely, Kula-prakriya and Tantra-prakriya;
- (iii) Kula Prakriya is superior of the two;¹ and both together represent Trikaprakriya;
- (iv) A sizable section of the learned scholars subscribing to the system but not possessing uninterrupted tradition required a guide in respect of the matters they did not know. The *Tantraloka's* composition as *Prakriya* was a significant step towards fulfilling this desideratum.²

Now let us see what the *Tantraloka* as a Prakriya text means. If we compare the *T.A.* 1.14 and 1.15, we find that Prakriya and Paddhati denote the same thing. Another thing to be noted is that both terms stand for a particular class of books. Naturally the grammarian's usage of Prakriya in the sense of an etymological work does not fit in here. The *Vacaspatyam* includes among its meanings a chapter or a section (Prakarana) which lays down an order³ and the *Sabdakalpadruma* interprets it as a "definite procedure"⁴ (*Niyatavidhi*). Similarly, Paddhati is taken to stand for a treatise that brings out the gist or the

1. एवं च तन्त्रप्रक्रियोपासनार्थभिमुखीकरणानन्तरं विश्रान्तिस्थानतया
कुलप्रक्रियागुरुमपि उत्कर्षयति । T.A.V., I, p. 31

2. अतोऽज्ञानतर्गतं सर्वं संप्रदायोजिज्ञतैर्वृद्धैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथान्नया वयम् ॥ T.A. 1.19

अत इति उक्तयुक्त्यास्येव शास्त्रस्य प्राधान्यात् । "प्रकटीकुर्म" इति प्रक्रिया-
करणेन । T.A.V., I, p. 50

3. प्रकरणे "सा प्रक्रिया या क्रमस्त्रयपेक्ष्य" पार्थसारथिमिश्रः ।
Vacaspatyam, VI Part, Varanasi, 1962, p. 4438

4. नियतविधिः इति शब्दरस्त्वावली ।
Sabdakalpadruma, Part III, Varanasi, 1967, p. 245

essential meaning. The *Vacaspatyam*¹ and *Sabdakalpadruma*², both lexicons agree and both cite Hemacandra³ in support. Thus we see that according to these lexicographers a Prakriya text constitutes a work or a section thereof composed to convey the essential purport of the subject and to lay bare the procedure, if any, involved in realizing the primary purpose. A close examination of Abhinava will reveal that his concept of the Prakriya or Paddhati was closer to the above definition.

Abhinava refers to the *P.T.V.* as *Anuttaraprakriya*.⁴ It will simply amount to saying that the *P.T.V.* was also a Prakriya-grantha.⁵ Abhinava's use of the word Prakriya elsewhere reminds⁶ one of something relat-

1. पञ्चस्य निष्कृष्टार्थबोधके ग्रन्थभेदे (हेमचन्द्रः) ।

Vacaspatvam, Vol. V, p. 4225

2. “ग्रन्थार्थबोधकग्रन्थः” हस्ति हेमचन्द्रः ।

Sabdakalpadruma, Part III, p. 40

3. Hemacandra's observations as per footnotes above assume significance because Hemacandra was quite close to Abhinava chronologically - a gap of a century obtained between the two - and was in know of Abhinava's works as his treatment of Rasa in the *Kavyanusasana* betrays unmistakeable impact of Abhinava's *Abhinavabharati*.

4. अनुत्तरप्रक्रियां वैतत्येन प्रदर्शितम् ।

T.A. 9.313

5. A question may naturally arise as to whether there were two Prakriyas on Anuttaratrika System, because as Abhinava has already said, that (vide Fn. 3, p.5 supra) there were no Prakriya texts or Paddhatis on his system. The answer perhaps lies in the fact that, as we shall see later, the *P.T.V.*, *M.V.V.* and *T.A.* constitute one whole and as such may be part of a larger textual framework.

6. तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम् ।

अनुसंदधेव द्राग् योगी भैरवतां नजेत् ॥

T.A., 8.5; Jayaratha explains

प्रक्रियाक्रमम् as कालाग्न्यादेवनाश्रितपर्यन्तं तथातथातुपूर्व्यण अवस्थानम् ।

T.A.V., V, p. 4

ing to practice or Sadhana. The idea becomes clearer when Abhinava concludes that in the *SV.T.* knowledge does not involve action or practice.¹ Jayaratha leaves no doubt that the mutual difference between the several Tantras, even though sometimes belonging to the same sect, stems from the practices enjoined.² This leaves us in no doubt that Prakriya must have meant a special practice - intra- and trans-ritualistic both - and the text that lays down the relative code is a Prakriya-grantha. The other term used in this context by Abhinava is Paddhati, as we all know. What was his model we do not know. However he refers to one *Paddhati* by Isanasiva³ which clearly brought out the essential procedure as laid down in the famous Krama Agama *Devyaydmala*. This Isanasiva is, no doubt, different from his namesake author of the *Gurudevapaddhati* or *Tantrapaddhati* and who definitely flourished after 1073 A.D. and was, according to Dwivedi, identical with the great-grand tea-

1. न प्रक्रियापरं ज्ञानमिति स्वच्छन्दशासने ।

TA., 8.11; Jayaratha adds

यदुकृतं तत्र “नास्ति दीक्षासमो मोक्षो न विद्या मातृका परा ।

न प्रक्रियापरं ज्ञानं नास्ति योगस्त्वलक्षकः ॥” (SV. T. 11.198)

2. इह(विशिरोभैरवे) च अनन्तस्य श्रीसिद्धातन्त्रोक्तं भुवनमानं न ग्राह्यमेव
“क्रियादिभेदभेदेन तत्त्वभेदो यतः स्मृतः ।

तस्माद् यत्र यदेवोक्तं तत्कार्यं नान्यतन्त्रतः ॥” इत्याद्युक्त्या तत्प्रक्रियाया
भिन्नत्वात् ।

T.A.V., V, p. 16

3. मोक्षायैव न भोगाय भोगायाप्यभ्युपायतः ।

इत्युक्तवान् स्वपद्धत्यामीशानशिवदेशिकः ॥

श्रीदेव्यायामलीयोक्तितत्त्वसम्यक्प्रवेदकः ।

T.A. 22.30-31

Jayaratha's interpretation of the term Abhyupaya removes the last tinge of difference between Paddhati and Prakriya -

अभ्युपायत इति भोगोपायभूतशास्त्रप्रक्रियाद्यनुसारेण्टवर्थः ।

Ibid., X, p. 254

cher of Somasambhu, the author of the *Karmakandakramavali*.¹ Dharmasiva, a teacher of Abhinava - if we go by the authority of Ksemaraja² - also wrote one *Paddhati* which had the 'indirect initiation' as its central theme and it is which has been referred to by Abhinava³, though not by name. These are possibly the Paddhatis whose presence led Abhinava to lament the absence of one in his own system. The *Siddha-siddhanta-paddhati*, the famous text of Natha cult, which is much later, a text full of references to Pratyabhijna system, similarly seems to be a work in Paddhati tradition. Dwivedi refers to several Paddhatis such as the *Udayakarapaddhati*⁴ and *Varuna Paddhati*⁵ and Mahesvarananda in his *M.M.P.* refers to one *Mahanayapaddhati*.⁶ It may be, therefore, quite logical to conclude that the *Tantraloka* was a text in Paddhati or Prakriya tradition and was composed as a complete manual for the adherents of the Trika way of life.

(c) SASTRA GRANTHA

The third intention of Abhinava was to project the *Tantraloka* as a full-fledged Sastra (scripture) or Sastana.⁷ As such it turned out to be a Prakriya Sastra

1. For details see Upodghata, p. 21. Also see 'History of Saiva Cult in Northern India', B.S. Pathak, Delhi, 1980, pp. 46-50.

2. एते च धर्मशिवाचार्येण स्वपद्धतौ “एतेषां लक्षणं वच्छो गुह्यरम्परागतम्”
इत्युपक्रम्य इत्थं व्याख्याताः । SV. T.U., VI, pp. 8-9

3. T.A. 21.50-55.

4. Upodghata, p. 36

5. Ibid., p. 65

6. M.M.P., pp. 11-12; also see K.T., p. 244

7. इति ज्ञानचतुर्ङ्कं यत्सिद्धिमुक्तिमहोदयम् ।

तन्मया तन्मयते तन्त्रालोकनामन्यत शासने ॥

T.A. 1.245

(manualistic scripture), to be precise.¹ It is why Jayaratha frequently remembers Abhinava as Sastrakara.² Jayaratha, while summing up the initial sentence (Adivakya i.e., T.A. 1.1 to 1.21) tries to highlight the formal Sastric character of the *Tantraloka* as under -

- (i) T.A. 1.1 to 1.5— अभिद्येषम् = विकार्यः (it is manifold).
- (ii) T.A. 1.16 to 1.20—(a) प्रयोजनम् = त्रिकार्थस्य सातिशयत्वम्
(b) मुख्य-प्रयोजनम् = प्रत्यभिज्ञानाद्
जीवन्मुक्तिप्रदत्त्वम्
- (iii) T.A. 1.7 to 1.13—अधिकारः = गुरुपरम्परोपात्तत्वम्
परमेष्वरणक्तिपातपवित्रितत्वं च³
- (iv) T.A. 1.14 to 1.15—संबंधः = (a) वाच्य-वाचकभावः (वाच्य
& 1.245⁴ is प्रक्रिया and वाचक is तन्त्रालोक).

I. “अधितो रचये” (१.१५) इति प्रतिज्ञायाः प्रक्रियायाश्च “तन्मया तन्त्र-यते तन्त्रालोकनाम्यत्र शासने (१.२४५) इत्यादिवक्ष्यमाणोपजीवनेन तन्त्रालोके इत्यधिधानम्।

T.A.V., I, p. 53

2. वक्ष्यमाणषडर्थंशास्त्रार्थगर्भीकारेण शास्त्रकारः परामृशति ।
T.A.V., I, p. 3; तथापि शास्त्रकाराणामियं शैली । Ibid., I, p. 52 etc.

3. Abhinava defines Adhikārin in T.A. 1.337 eloquently—
इह गलितमला: परावरज्ञाः शिवसद्भावमया अधिक्रियन्ते ।
गुरुः प्रविचारणे यतस्तद् विफला द्वैषकलंकहानियाऽच्चा ॥

The same may well be compared with the second concluding verse of the *Viveka* -

योऽधीती निखिलागमेषु पदविद् यो योगशास्त्रश्रमी
यो वाक्यार्थसमन्वये कृतरतिः श्रीप्रत्यभिज्ञामृते ।
यस्तकान्तरविभ्रुतश्रुततया द्वैताद्वयज्ञानवित्
सोऽस्मिन्स्यादधिकारवान् कलकलप्रायं परेषां दत्तः ॥

(T.A.V., XII, p. 428)

Abhinava makes it abundantly clear that such a 'competent' person is difficult to locate -

तत्र तत्र च शास्त्रेषु च्यस्प्यत महेशिना ।

एतात्पत्यधिकारी यः स दुर्लभ इति स्फुटम् ॥

T.A. 35.43

4. Jayaratha does not suggest the specific portions and their explications from the T.A. on this issue, but they are too patent to require an authoritative citation.

(b) अभिघेयप्रयोजनयोः साध्यसाधनभावः
 (साध्य is अनुत्तरविकल्पित and साधन
 is तंत्रालोकोक्त उपायचतुष्टय or प्रक्रिया).

(v) **T.A. 1.6—उपलब्धौ संभवद्विष्णनिरसाय गणेशवटुक्योः स्तुतिः¹**

(d) STUTI GRANTHA

The fourth and the final approach consists in Abhinava's contemplation of the *Tantraloka* as a full scale Stuti (prayer hymn). In the concluding part of the initial sentence² as well as in the ultimate verse³ Abhinava leaves no ambiguity about his intention. Whenever he gets an opportunity he grabs the occasion to project the devotional theme of the *Tantraloka*. In his eyes the entire subject matter of the *Tantraloka* acquires meaning when it leads one to attain Sivahood owing to His grace alone. The *Tantraloka* outlines the path and procedure to invoke such divine grace and once it is attained the clouds of nescient doubts disappear and one shines in one's pristine splendour.⁴ Such an approach lends credence to the views of many a modern scholar who takes Kashmir Saivism as theology or transcendental theology hoping to reach and realize the personalistic Godhead and not as a pure metaphysics concentrating on an

1. According to Jayaratha Abhinava wants to make it sure that the *Tantraloka* is a Tantric Scripture and as such must contain veneration to Ganesa and Vatuka.

2. ग्रभिनवगुप्तहृदस्तुजमेतद्विचिनुत महेशपूजनहेतोः । T.A. 1.21

3. तव किल नुतिरेषा सा हि त्वद्रूपचर्चेत्यभिनवपरितुष्टो लोकमात्मीकुरुष्व ॥ Ibid. 37.85

4. गुरोर्वाक्याद्युक्तिप्रचयरचनोन्मार्जनवशात्
 समाध्वासाच्छास्त्रं प्रति समुदिताद्वापि कथितात् ।
 विलीने शंकाप्रे हृदयगग्नोद्भासिमहसः:
 प्रभोः सूर्यस्येव स्पृशत चरणान्धवान्तजयिनः ॥ T.A.2.49

abstract Absolute. It is only from this deep religious point of view that the Prakriya character of the *Tantraloka* can be more meaningfully explained. Possibly this is the significance of this view being vouched in the beginning and in the end (Uparkrama and Upasamhara,to put it traditionally) of the *Tantraloka*.

(iii) *Five objectives behind the composition of the Tantraloka*

(a-i) ATTAINMENT OF BHAIRAVAHOOD

After examination of the underlying motives of Abhinava a study of Abhinava's objectives behind his composition of the *Tantraloka* will be immensely helpful. The fundamental aim is the same as that of his philosophical discipline in general. It is the achievement of Bhairavahood i.e., the divination of the mundane. Abhinava proudly declares that one who constantly practises all the tenets of thirtyseven Ahnikas is oneself transformed into Bhairava, the Absolute.¹ If a consistent perusal of 37 chapters leads to one's attainment of essential divinity, it is all the more reason to conclude that the microscopically finite being is capable of attaining cosmic personality.

(a-ii) PROPOUNDING FOURFOLD REDEMPTIVE KNOWLEDGE

Abhinava is never tired of reiterating his preferences. He says that the original commitment of the *Tantraloka* is to understand the nature of Absolute Awareness².

1. इति सप्ताधिकामेनां त्रिशतं यः सदा बृधः ।
आहृनिकानां समभ्यस्येत् साक्षाद् भैरवो भवेत् ॥
सप्तविंशत्सु संपूर्णबोधो यद्भैरवो भवेत् ।
कि चित्रमणवोऽप्यस्य दृशा भैरवतमिषुः ॥ T.A. 1. 284-86
2. तंत्रालोकेऽभिनविरचितेऽमुत्र.....
यत्तत्राद्यं पदमविरतानुत्तरत्रिलूपं तन्निर्णेतुम्.....॥ Ibid. 2.1

The four varieties of redemptive knowledge, as discussed in the *Tantraloka*, are primarily designed to master both the worldly accomplishment and the spiritual transcendence.¹ While making a passing reference in his *Locana*,² as we had occasion to note earlier, Abhinava finds the transcendental Godhead as occupying the central focus of the *Tantraloka*. It is descent of His grace (Saktipata) that alone constitutes the driving force for the aspirant's movements and it is why the problems of bondage and emancipation assume a kind of primacy over other issues.³ Abhinava goes on positing that the basic purpose of the *Tantraloka* is inculcation of the 'intuitive awareness'⁴ (Pratibhasamvitti) which once thoroughly inculcated transforms the discursive perspective of mankind into the unitive one.⁵ Abhinava (and his commentator Jayaratha also) refutes the charge of being arrogant in self-eulogy, as to him it is just a statement of facts.⁶

- इति ज्ञानवृत्तं यत्सिद्धिमुक्तिमहोदयम् ।
तन्मया तन्मयते तन्वालोकनाम्यत शासने ॥ Ibid. 1.245
- तदुत्तीर्णत्वे तु सर्वं परेश्वरादव्यं ब्रह्म इत्यस्मच्छास्वानुसारेण विदितं
तन्वालोकग्रन्थं विचारयतेत्यास्ताम् । Dh.L., K.M., IV, p. 19
- इह यद्यपि परमेश्वरशक्तिपातमंतरेण तच्छास्तश्रवणादावन्यत् प्रवृत्ति-
निमित्तं नाभ्युपेयते इति तत्साक्षात्कारेणैव अज्ञानापगमान्मोक्षादाप्तिः . . .
तथापि तदेकनियतं ज्ञानाज्ञानयोः स्वरूपं न ज्ञानम् इति तत्परीक्ष-
णस्य प्राधान्यमपि कटाक्षयितुमुपक्रम एव बध्मोक्षपरीक्षामुद्भृक्यति गन्ध-
कारः । T.A.V., I, pp. 52-54.
- ततः प्रातिभस्संवित्यै शास्वमस्मलकृतं स्त्विदम् ।
योऽभ्यसेत्स गुरुर्नैव वस्त्वर्था हि विडम्बकाः ॥ T.A. 13.160
- ततस्तरतमभावेन प्रातिभोदयादहेतोर्यः पुनरिदं श्रीतन्वालोकसंज्ञम् अस्म-
कृतं शास्त्रं प्रातिभत्वं संवेदयितुम् अभ्यसेत् स समनन्तरमेव संपूर्णबोधत्वात् प्रातिभो
गुरुर्भवेत् यद्दृक्पातमालात्सर्वोऽप्यव्यं लोकस्तादूप्यमियात् ! T.A.V., VIII, p. 102
- ननु महतीयं विडम्बना यत्स्वयमेव स्वकृतिं प्रत्येवं प्रशंसा नाम,
इत्याशंकयोक्तं नैव वस्त्वर्थाहि विडम्बका इति । T.A.V., VIII, p.102

(b) PRESENTING THE ULTIMATE TEXTUAL AUTHORITY

This brings us to another objective of Abhinava in presenting the *Tantraloka* as the ultimate textual authority. Self-realization is the goal of all spiritual disciplines and the standard effective tool conceived by them is the power of the Godhead. No other text has been able to drive this truth home more than the *Tantraloka* and the reason for it lay in Abhinava's taking recourse to his own discerning judgement, unfailing sense of right logic, vast command over Saivistic scriptures and above all his deep insight into Trika ideology, in that order.¹ All these combined together lent enormous width and intense depth to Abhinava's treatment. Knowledge in order to earn transcendence has to pass through three successive stages:

- (i) it must emanate from a scripture;
- (ii) it must be thoroughly investigated under a knowledgeable guide; and
- (iii) it must ultimately form basic core of one's experience.²

Jayaratha throws a veiled hint that Abhinava's intellectual/spiritual equipment very much betrayed such a wholistic framework of mind.³ Under such circumstances the *Tantraloka* could not but become the most ideal, complete and reliable textual auth-

1. इति यज्ञेयसतत्वं दर्शयते तच्छिवाज्ञया ।
मया स्वसंवित् सत्तर्कपतिशास्त्रविक्रमात् ॥ T.A. 1.106

2. यतः शास्त्रक्रमात्तज्जग्मुप्रज्ञानुशीलनात् ।
आत्मप्रत्ययितं ज्ञानं पूर्णत्वाद् भैरवायते ॥ T.A. 4.77

3. While commenting on T.A. 7.1 (इति कालतत्त्वमृदितं शास्त्रमुखा-
गमनिजानुभवसिद्धम्) Jayaratha explains सिद्धम् as "यतः शास्त्र-
क्रमात् भैरवायते ॥" इत्पाद्युक्त्या पारिषुर्णेन लब्धसिद्धिरिति (सिद्धीति ?)
शिवम् । T.A.V., IV, p. 203

rity. We are, therefore, tempted to suggest that three-fold epistemic methodology consisting of verbal testimony, reasoning and perception (Agama, Yukti and Pratyaksa) emerged from the triple sources of agamic understanding - scripture, guide and self.

(c) EASY COMPREHENSION OF THE TANTRIC WISDOM

Easy comprehension of the tantric wisdom was the third objective of Abhinava.¹ It was from this point of view that he concentrated mainly on those issues or opinions which would be useful for all. Not that he shunned controversial issues rather, on the contrary, he took them up in his other works for a specialist's treatment.²

(d) RESTORATION AND PRESERVATION OF THE TRADITION

A careful look into the *Tantraloka* brings out one more objective which is however treated by Abhinava in a low key. His three references, one (Sampradayo-jjhitaiah)³ in the beginning and two others (Vidambitah⁴ and Bhraste Viddhau⁵) in the middle of the *Tantraloka* are quite conspicuous by their mention.

1. संकलय्योच्यते सर्वमधुना मुखसंविदे । T.A. 11.51
2. नहि सर्वसर्विकाया एतदापादयितुं पायंते इति किमशक्याथर्भिनवेशेन । T.A.V., X, p. 57
3. अतोऽवान्तर्गतं सर्वं सम्प्रदायोज्जितैः बुद्धैः । अदृष्टं प्रकटीकुर्मो गुरुताथाज्ञया वयम् ॥ T.A. 1.19
4. येन यत्प्राहुराख्यानसादृश्येन विडम्बिताः । गुरुपासां विनेवात्पुस्तकाभीष्टदृष्ट्यः ॥ Ibid. 9.55
5. तेन ऋष्टे विदौ वीर्ये स्वरूपे वानया परम् ॥ मन्त्रा न्यस्ताः पुनर्न्यासात्पूर्यन्ते तत्कलप्रदाः । Ibid. 15.134-35

Jayaratha adds तेन शक्त्यात्मत्वेन हेतुना निजनिजतन्त्रप्रसिद्धविद्याभ्रंशेऽपि तन्त्रान्तरोया मन्त्रा न्यस्ताः . . . मालिन्या . . . पुनर्न्यासात् . . . स्वाम्ना-याम्नातफलदानोन्मुखाः संपादयन्ते इत्यर्थः । T.A.V., IX, p. 71

In the first, Abhinava seems to suggest that there were people who, though learned, were deprived of the uninterrupted tradition and hence did not have access to the doctrinal secrets. In the second, he hints at the existence of the people who were neither conversant with the text nor had waited upon the teacher for guidance. As such, being easily misled by the similarity of expression, they showed considerable gap in their knowledge. In the third, he implies that in certain sections the traditional secrets or specific procedures were lost or corrupted beyond recognition. In the first and second case, he undertook to propound the traditional wisdom inherited by him and in the third, he enjoins alternative course to be followed by taking recourse to the assignment (Nyasa) called Malini. Jayaratha's observation, that whenever Abhinava quotes an agamic authority and recites a particular reading he does so to remove any misgivings about that source,¹ further strengthens the above premises. The foregoing discussion leads us to conclude that one of the undeclared objectives of Abhinava is to restore and preserve the existing and traditionally acquired tantric literature and practices. We will have to say something on this aspect again while examining his style and method.

From the above noted account we note that Abhinava's motives and objectives could be classified into two groups i.e., the one declared and the other undeclared, and may be briefed as under:

1. इह . . . स्वकण्ठेनैव पाठेऽयमाशयो—ग्रदत्र बहुनि शास्त्रान्तरेष्वसमंज-
सानि पाठान्तराणि संभवन्ति—इति श्रोतृणां मा भूत्संमोहः ।

Motives

(a) DECLARED

To compose the *Tantraloka*

- (i) as a compendium,
- (ii) as a manual,
- (iii) as a prayer.

(b) UNDECLARED

- (i) To produce a **scripturistic treatise (Sastrā)**.

Objectives

(a) DECLARED

- (i) (a) To realise self and make others realise the same,
- (b) To propound fourfold redemptive knowledge,
- (ii) To afford easy comprehension of the abstruse traditional secrets.

(b) UNDECLARED

- (i) To devise an-overriding textual authority,
- (ii) To restore the tantric learning and practices.

CHAPTER TWO

ABOUT THE AUTHOR

(ABHINAVAGUPTA)

(i) *Biographical data*

It will be appropriate if we begin with the biographical data as made available by Abhinavagupta in the *Tantraloka*. Abhinavagupta gives graphic details of his ancestry, parentage, teachers, pupils and circumstances under which the *Tantraloka* was written.¹

(a) NAME

According to the *Tantraloka* Abhinavagupta was not his actual name. It was a title which he earned from his teachers in recognition of his devotion to and reflection upon Siva.² This fact has already been emphasized earlier³ where, according to Jayaratha, his name implied authoritativeness.⁴ Abhinavagupta is never tired of repeating this fact. He calls himself competent.⁶ This leads to the natural conclusion that

1. The reader is advised, for further details, to see Abhi. (pp. 1-77), K.T. (pp. 157-165), Kane's The History of Sanskrit Poetics, Bombay, 1951 (pp. 226-233) and Raghavan's posthumous work, Abhinavagupta and His Works (pp. 17-30), which is the reprint from JORI, Vol. XIV, IV, 1933.

2. अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गृहभिराष्ट्रा ।
निनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ॥ T.A. 1.20
3. बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥ Ibid. 1.16
4. अभिनवगुप्त इति सकललोकप्रसिद्धनामोदीरणेनापि आप्तत्वमेव उपोद्भवलितम् । T.A.V., I, p. 34
5. योग्योऽभिनवगुप्तोऽस्मिन् कोऽपि यागविधौ बुधः ॥ T.A. 4.278

he alone was competent to undertake a work like *Tantraloka* which was professedly a digest of the entire Sadardha (lit. half of six i.e., Trika) scriptural literature.¹ Ahhinava's academic, intellectual, spiritual and yogic attainments were of very high order. The very nature of his physical birth, in the tantric parlance, underlies this. In the first verse itself which refers to his parents he suggests his Yoginibhutva² (i.e., arising from Yognis.). Such a suggestion assumes added significance in the context of the *Tantraloka* whose committed goal, as we have seen, is to enable the listener-aspirant achieve Bhairavahood (Absolutic being). Here the parents achieve Bhairavahood which is transmitted to progeny.³ Thus there is very suggestive relationship between his birth and composition of the *Tantraloka*. This view gets strengthened by another remark of Jayaratha. In the thirteenth Ahnika while discussing the various kinds of fall of

1. तदेवम् एवंविधसिद्धयोगिनीप्रायपितृमेलकसमुत्थतया...स्वात्मनि निरुत्तर-
पदाद्यज्ञानपात्रात्मभिदधता प्रन्थकृता निखिलषडर्धशास्त्रसारसंग्रहभूतप्रथकरणे-
ज्यधिकारः कटाक्षीकृतः । T.A.V., I, pp. 14-15

2. Yoginibhu is a typical Kula concept. In the 29th Ahnika called 'Rahasyavidhiprakasana', this concept has been discussed under Dautavidhi (i.e., practice relating to the female messenger). When parents unite identifying themselves with Siva and Sakti giving birth to progeny, the latter who is the Siva-incarnate and instant repository of knowledge is designated as Yoginibhu -

तादृमेलककलिकाकलिततनुः कोऽपि यो भवेद्गर्भे ॥

उक्तः स योगिनीभूः स्वयमेव ज्ञानभाजनं रुदः ।

श्रीश्रीवीरावलिशास्त्रे ब्रालोऽणि च गर्भगो हि शिवरूपः ॥

T.A. 29.162-63

Also see fn. 1 above.

3. कुण्डं शक्तिः शिवो लिङ्गं मेलकं परमं पदम् ॥ . . .

एवं कर्मणि कर्मणि यत्र क्वापि स्मरन् व्याप्तिम् ॥

सततमलेपो जीवन्मुक्तः परमैरवीभवति । Ibid. 29.141, 161-62

grace (Saktipata), Abhinava points out to the characteristics,¹ laid down in the *Sripurvasastra*, of an aspirant who is endowed with Madhyativrasaktipata:

1. Unflinching faith in God;
2. Realization of Mantras;
3. Control over all the objective principles;
4. Successful conclusion of the activities undertaken;
5. Poetic creativity; and
6. Sudden or spontaneous knowledge of all the disciplines.

All these signs or a few of them show themselves in varying degrees according to the quantum of grace bestowed. But, Jayaratha, on the authority of his teachers, says all these signs were patently visible in the author of the *Tantraloka*.² This is why such a man whose wisdom (Sattarka - right logic) dawns on its own is said to be initiated by one's own deified awareness and exercises universal jurisdiction.³ It is, therefore, not difficult to understand as to why Abhinava assumes the role of an Acarya (teacher) throughout his work.⁴

1. रुद्रशक्तिसमाविष्ट इत्यनेनास्य वर्ण्यते ।
चिह्नवर्गे य उक्तोऽपि रुद्रे भक्तिः सुनिश्चला ॥
मन्त्रसिद्धिः सर्वंतरत्ववशित्वं कृत्यसंपदः ।
कवित्वं सर्वशास्त्रार्थं बोद्धृत्वमिति कथात् ॥

Ibid. 13.214-215

Pandey refers to five characteristics leaving 'Kavitva' (Abhi., p. 17) which needs review.

2. समस्तं चेदं चिह्नजातं अस्मिन्नेव ग्रन्थकारे प्रादुरभूद् इति प्रसिद्धिः ।
यदगुरवः—

अक्षमात्सर्वशास्त्रार्थं ज्ञत्वादद्यं लक्ष्मपञ्चकम् ।
यस्मिन्नश्रीपूर्वशास्त्रोक्तमदृश्यत जनैः स्फुटम् ॥

T.A.V., VIII, p. 137

3. यस्प्र स्वतोऽपि सत्तर्कः सर्वंत्रैवाधिकारवान् ॥
अभिधिकतः स्वंसवित्तिदेवीभिर्दीक्षितश्च सः ॥
4. अभिनवागुप्तेनायात्रियमूक्तं संग्रहाय शिष्येभ्यः ।

T.A. 4.42-43

Ibid., 11.53

(b) PUPILS, COLLEAGUES AND FAMILY CIRCLE

Two factors prompted Abhinavagupta to undertake the writing of the *Tantraloka*. He was implored by his students and colleagues¹ and was ordained by his teacher Sambhunatha² to write a complete manual and bring out the aspects that the heretics were not able to see. Abhinavagupta in his concluding remarks even names his important pupils who were instrumental to his writing the *Tantraloka*. Manoratha, who happened to be his brother³, was foremost among them. However, before he could go ahead to favour Manoratha, other disciples including his cousins also approached him with a similar request.⁴ Of

जय० remarks—स्वनामोदीरणस्यायमाक्षयो यदेतावत्प्रमेयजाते विस्तरीयुमित्र संग्रहीतुमप्यनन्यसाधारणं ममैव परं प्रावीण्यम् इति ।

T.A.V., VII, p. 44 (11th Åh)

Also see आचार्यमध्यर्थयते स्म गाढं—

T.A. 37.70

1. इत्यहं बहुशः सद्भिः शिष्यसब्रह्माचारिभिः ।
अर्थात् रचये स्पष्टां पूर्णार्थीं प्रक्रियामिमाम् ॥
2. अतोऽवान्तर्गतं सर्वं संप्रदायोऽज्ञातैर्वृद्धैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथाजया वयम् ॥
3. सोऽनुग्रहीतुमथ शांभवभक्तिभाजं
स्वं भ्रातरमखिलशास्त्रविमर्शपूर्णम् ।
यावन्मनः प्रणिदधाति मनोरथाख्यं

तावज्जनः कतिपयस्तमूपाससाद् ॥ T.A. 17.64

Pandey (Abhi., p. 13) takes Manoratha as Abhinava's younger brother. It is, however, difficult to maintain for the reasons coming later.

4. श्रीशौरिसंज्ञतनयः किल कर्णनामा यो यौवने विदितशांभवतत्त्वसारः ।
देहं त्यजन्प्रथयति स्म जनस्य सत्यं योगच्छ्रुतं प्रति महामुनिकृष्णवाक्यम् ॥
तद्बालमित्रमथ मन्त्रिसुतः प्रसिद्धः श्रीभद्र इत्यखिलसारगुणाभिरामः ।
लक्ष्मीसरस्वति समं यमलंचकार सापत्कं तिरथते सुभगप्रभावः ॥
अन्ये पितृव्यतनयाः शिवशक्तिशुभ्राः क्षेमोत्पलाभिनवचक्रकपदगुप्ताः ।
ये संपदं तृणममंसत शंभुसेवा संपूरितं स्वद्वदयं हूदि भावयन्तः ॥
पद्धर्घशास्त्रेषु समस्तमेव येनाधिजग्मे विधिमण्डलादि ।

these Kama - the son of Sauri, Mandra - Kama's boyhood friend and son of a minister, Ksema, Utpala, Abhinava, Cakraka, Padmagupta - all cousins, and Ramagupta are remembered by name. A few others also beseeched Abhinava who accommodated all of them as it was against his training to turn down a request. We have already come across his brother Manoratha, Karna and Ramadeva in the concluding verses of the *Paratrimisikavivarana*¹ being described in extremely eloquent terms. His brother was a great devotee of Siva and displayed command over all the disciplines. Kama, though quite young, had grasped the essence of Saiva principles and was totally averse to mundane attractions. He is the same Karna who, together with Mandra, requested Abhinava time and again to write a commentary on the *Malini-vijayottaratatantra*.² Karna had one son, Yugesvaridatta by name, who displayed personal qualities justifying his name.³ Kama's young wife Amba⁴ also grew detached from the worldly affairs and devoted herself exclusively to the worship of Siva when her husband died later at an advanced age.⁵ It is clear from Abhi-

स रामगुप्तो गुरुशंभुशास्त्रसेवाविधिव्यग्रसमग्रभार्गः ॥

अन्योऽपि कश्चन जनः शिवशक्तिपात्रसंप्रेरणापरवशस्वकशक्तिसार्थः ।

अभ्यर्थनाविमुखभावमधिक्षितेन तेनाऽप्यनुग्रहपदं कृत एष वर्णः ॥

T.A. 37.65-69

1. P.T.V. 7-9 (Concluding verses, pp. 279-80)
2. सच्छल्प्यकर्णमन्द्राभ्यामधितोऽहं पुनः पुनः ।
वाक्यार्थं कथये श्रीमन्मलिन्यां यत्क्वचित् क्वचित् ॥ M.V.V. 1.11
3. तस्य स्नुपा कर्णवधूर्विधूतसंसारवृत्तिः सुतमेकमेव ।
यामृत योगेश्वरिदत्तसंज्ञ नामानुरूपस्फुरदर्थतत्त्वम् ॥ T.A. 37.76
4. अम्बाभिधाना
Ibid. 37.79
5. यामग्रे वयसि भर्तु वियोगदीनामन्वग्रहीत् त्रिनयनः स्वयमेव भक्त्या ।
भाविप्रभावरभसेषु जनेष्वनर्थः सत्यं समाकृष्टति सोऽर्थपरम्पराणाम् ॥
Ibid. 37.77

nava's remarks that although Kama's entreaty was a forceful factor behind Abhinava's undertaking, the former did not live long to see the work complete. Amba, Kama's wife, was perhaps Abhinava's sister, elder or younger it is difficult to say. Because, on the strength of Abhinava's own statement, she looked upon Abhinava as her teacher and Siva personified although he happened to be her real brother and as such she was successful in keeping the filial emotions at bay.¹ And when it came to Abhinava, though a brother, he justified her trust, respect and faith in him as a teacher by his virtuous conduct where the joy of knowledge aggravated his lust for further knowledge,² but who also actively nurtured all the efforts annihilating the sense of delimited existence from heart. This perhaps explains why Abhinava devotes so much space to the description of Kama and his family.

Next comes Ramagupta who is referred to as Ramadeva in the *P.T.V.* He was exclusively given to the study of Saiva scriptures and having fully comprehended the nuances of Vidhi and Mandala in Trika scriptures was rather impatient to serve his teacher, Siva as well as scriptures. From the *P.T.V.*

भक्त्युलसत्पुलकतां स्फुटमङ्गभूषां श्रीशंभुनाथनिमेव ललाटिकां च ।
शैवश्रुति श्वरणभूषणमप्यवाप्य सौभाग्यमप्यधिकभुद्वहति स्म यात् ॥
T.A. 57.58

1. अस्त्राभिधाना किल सा गुरुं तं स्वं आतरं शम्भुदृशाभ्यपश्यत् ।
भाविप्रभावोज्ज्वलभव्यवुद्दिः सतोज्वजानाति न बन्धुबुद्ध्या ॥
Ibid. 37.79
2. भ्राता तदीयोऽभिनवश्च नाम्ना न केवलं सच्चरितैरपि स्वैः ।
पीतेन विज्ञानरसेन यस्य तत्रैव तुष्णा वृद्धे निकामम् ॥
सोऽन्यश्च शांभवमरीचिचवप्रणश्यत्संकोचहार्दनलिनीघटितोज्ज्वलश्रीः ।
तं लम्पकः परिच्चार समुद्यमेषु साधुः समावहति हन्त करावलम्बम् ॥
Ibid. 37.80-81

we learn that he had thoroughly mastered grammar, Mimamsa and logic also.¹

The list includes his five cousins including Ksema and one his namesake. All these cousins showed in common their absolute devotion to Siva and rejection of worldly possessions. We do not know if Ksema amongst them was identical with Abhinava's illustrious disciple Ksemaraja, the author of several erudite works. But all the circumstantial evidence tends to favour this identification. Although all these are mentioned as 'Pitrvyatanayah', Abhinava in his *Tantra-loka* does not indicate who his uncle (Pitrvya) was. According to Pandey he mentions his uncle as Vamanagupta in the *Abhinavabharati*.² From this quotation he appears to be a man of literature. While discussing Abhinava's teachers we shall revert to him. Since he is the only person alluded to as his uncle, it may not be illogical if Ksema's father and Vamanadatta are identified.

The only pupil we have yet to talk about is Mandra. He happens to be a boyhood friend of Karna and his cousin also, as is gathered from the fact that Vatsalika, Sauri's wife, has been called his aunt (Pitrvyavadhu).³ The possession of all the necessary basic qualities makes his personality very pleasing and he was gifted with enormous riches and learning in equal measure. It was he who made Abhinava's stay at his suburban residence where all the members of house-

1. पदवाक्यप्रमाणवित् । P.T.V. 9 (concluding verses, p. 280)
2. तत्र हास्याभासो यथास्मत्पृष्ठस्य वामनगुप्तस्य A. Bh., Vol. I, p. 297, quoted, Abhi., p. 735
3. तस्याभवत् किल पितृव्यवधूविद्वान् । T.A. 37.73

hold including children were dedicated to the divine worship.¹

It was the combined request of all these pupils and his fellow-students² who were longing to learn the entire tantric literature that he could not desist from writing the *Tantraloka*? In fact it was his own deep rooted desire that was awaiting an excuse for an outlet just as a dancer, desiring to dance, cannot resist stepping when he gets an instrument for accompaniment. Not only the request from students, but also the advice of his teachers to this effect was found by him full of great benign possibilities.⁴

(c) PLACE OF COMPOSITION

The *Tantraloka* was, thus, written in the suburban residence of Mandra, where his aunt Vatsalika⁵ looked after Abhinava with so much care and concern that Abhinava found her name equal to her merits and felt constrained to attribute the success of his work to the all-caring presence of Vatsalika.⁶ His

1. विक्षिप्तभावपरिहारमथो चिकीर्णन् मन्द्रः स्वके पुरवरे स्थितिमस्य वद्रे ।
आचालगोपमपि अत्र महेश्वरस्य दास्यं जनश्चरति पीठिनिवासकल्पे ॥

T.A. 37.72

2. T.A. 1.15 (fn. 1 on p. 22 supra). Abhinava is silent about his fellow-students. Could the phrase, therefore, be explained as not 'his' fellow-students but as 'their' (pupils') classmates?

3. आचार्यमध्यर्थये स्म गाढं संपूर्णतन्त्राधिगमाय सम्यक् ।
जायेत दै वानुगृहीतवुद्दे: संपत्रबन्धैकरसैव संपत् ॥

T.A. 37.70

4. सोऽप्यभ्युपागमदभीम्पितमस्य यद्वा स्वातोदयमेव हि निर्निष्टपतोऽवतीर्णम्
सोऽनुग्रहप्रवण एव हि सदगुणमाज्ञादशेन शुभसूतिमहाड्कुरेण ॥

Ibid. 37.71

5. तस्याभवत् किल पितृव्यवर्घीविधाता वा निर्ममे गलितसंसूतिचित्तचिन्ता ।
शीतांशुमौतिचरणाब्जपरागमात्रभूषाविधिविहितवत्सलिकोचिताख्या ॥

Ibid. 37.73

6. इत्थं गृहे वत्सलिकावितीर्णे स्थितः समाधाय मर्ति बहूनि ।
.... स तश्चित्तन्धं विदधे महार्थम्.

Ibid. 37.82-83

gratitude is reflected in every word of the poetic appreciation he has showered on her.¹ Vatsalika was the wife of Sauri who was king's minister and had later resigned the job when his mind became pure owing to devotion to Siva.²

(d) TIME

Out of the material covered so far, the portion relating to Kama and Sauri etc. is relevant from yet another point of view. Abhinava, though ever ready to provide sufficient biographical data about himself and his environ, does not throw any direct hint on his time in the *Tantraloka* itself. Abhinava's time is no doubt fairly certain (he is placed around 950-1020 A.D.).³ It is here that we get some clues on the matter. Sauri appears to be a senior contemporary of Abhinava because the latter has seen all the three generations of Sauri e.g., - Sauri, Kama and Yogesvaridatta. Abhinava in fact was the contemporary of Karna, his brother-in-law, husband of his sister Amba. Abhinava also witnessed the death of Karna, his close relative and an ardent disciple. Karna died at fairly advanced age (*Agrage Vayasi* T.A. 37.77) when his son, Yogesvaridatta, was already grown up. Cons-

1. मूर्ता क्षमेव करुणेव गृहीतदेहा धारेव विग्रहवती शुभशीलतायाः ।
वैराघ्यसारपरिपाकदशेव पूर्णा तत्त्वार्थरत्नरचिरस्थितरोहणोर्वी ॥
T.A. 37.74
2. भ्रातापि (?) भर्तापि) तस्याः शशिशुभ्रमौलैर्भवत्या परं पावितचिल्लवृत्तिः ।
स शोरिररत्नैश्वरमन्त्विभावस्त्वयाज यो भूपतिमन्त्विभावम् ॥ Ibid. 37.75

Here the word 'bhrata' does not stand logical scrutiny. We have therefore suggested the correction within brackets. Sauri was Vatsalika's husband and not brother - is proved by collateral evidence.

3. Abhi., pp. 8-10; K.T., pp. 157-159.

truing the present data with those in the P.T. V.¹ we come to learn that Sauri was son of Vallabha who was a Brahmin and a senior minister or the prime minister of king Yasaskara who definitely ruled in the year 939 A.D. Thus, Abhinava who belonged to the third² generation from king Yasaskara should have undertaken the writing of the *Tantraloka* at quite mature age; his accepted date (circa 950-1025 A.D.) continues to remain the same which may be shown in the following tabular form:

King Yasaskara (939 A.D.)	=Vallabha
	↓
Sauri=Vatsalika V	
Karna=Amba V Yogesvaridatta	=Abhinavagupta (950-1025 A.D.)

(e) ANCESTORS & PARENTS

Abhinava has provided sufficient insight into his place of origin, ancestors and teachers. Apart from scattered references throughout the text of the *Tantraloka* he has devoted sizable space in the first and the thirtyseventh Ahnikas. His earliest known ancestor Atrigupta was born in Madhyadesa which falls

1. कश्मीरेषु यशस्करस्य नृपतेरासीदमात्याग्रणीः
श्रीमान्वल्लभ इत्युदाहृततनुर्यः प्राग्यजन्मा द्विजः ।
तस्य स्वाङ्गाभवः प्रसिद्धिपदवीपात्र समग्रैर्गुणैः
श्रीजौरि: शिशुचन्द्रवूडचरणध्यानैकरत्नाकरः ॥....
श्रीमद्वत्सलिकाभिधा सहवरी तस्यैव भक्त्युल्लसत्-
प्रोद्विक्तान्तरवृत्ति शंकरनुतौ यस्था मनो जुम्भते ॥
तस्यैवात्मभवो कर्णभिधानो द्विजः ।

P.T.V. 5-7 (concluding verses, p. 279)

2. To this extent we revise our opinion in the K.T., p. 159.

in Kumarika region (earth).¹ Construed with the material from the P.T.V. Madhyadesa is found to be synonymous with Antarvedi² (i.e., land between Ganga and Yamuna) which might be identified with modern Kannauj and was the centre of all learning. His surname was Gupta and his proper as well as Gotra names were Atri,³ if we go by the explanation of Jayaratha. He was brought to Kashmir by king Lalitaditya-Muktapida of Karkotaka dynasty (725-761 A.D.) out of great love and respect possibly⁴ when the latter conquered the king Yasovarman of Kannauja (730-740 A.D.). Abhinava has paid glowing tributes to Kashmir, the land of learning, beauty and eternal bliss. Atrigupta was settled in Pravarapura, a decent beautiful town founded by an earlier king Pravarasena⁵ (c. 5th-6th century) on the banks of

1. कन्याहृवयेऽपि भुवनेऽत्र परं महीथान् ।
निःशेषशास्त्रसदनं किल मध्यदेशस्तिमन्नजायत गुणाभ्यधिको द्विजनमा ।
कोऽप्यत्रिगुप्त इति नामनिरुक्तगोत्रः शास्त्राभिध्वर्चर्वणकलोद्यगस्त्यगोत्रः ॥
T.A. 37.37-38

The meaning of the last Pada of T.A. 37.38 is not clear. Does it mean that because of his swallowing the scriptural water he was named Agastya also?

2. अन्तर्बृह्यामत्रिगुप्ताभिधानः प्राप्योत्पत्तिं प्राविशत्प्राप्यजन्मा ।
P.T.V. 11 (concluding verses, p. 280)
3. नामनिरुक्तगोत्र इति अत्रिगोत्र इत्यर्थः । गोत्रनामश्लिष्टतया निर्दिष्टम् ।
T.A.V., XII, p. 412
4. तमय ललितादित्यो राजा निंजं पुरमानयत्
प्रणयरभसात् कशमीराख्ये हिमालयमूर्धगम् ।
T.A. 37.39
5. श्रीमत्यरं प्रवरनाम पुरं च तत्र यश्चिर्ममे प्रवरसेन इति क्षितीशः ।
यः स्वप्रतिष्ठितमहेश्वरपूजनात्ते व्योमोत्पत्तमुदसूजलिकल धृष्णाम् ॥
Ibid. 37.47
तस्मिन्कुबे रपुरचारिसितांशुमौलिसांमुख्यदर्शनविरुद्धपवित्रभावे ।
वैतस्त्वरोधसि निवासममुष्य चक्रे राजा द्विजस्वपरिकल्पितभूरिसंपत् ॥
Ibid. 37.52
- यत् प्रवरसेन इति क्षितीशः पुरं निर्ममे तस्मिन्नमुष्य द्विजस्य ललितादित्यो
राजा निवासं चक्रे इति द्वूरेण संबंधः ।
T.A.V., XII, p. 413

Vitasta, modern Jhelum. We do not know if he is the same as the illustrious composer of the *Setubandha*, because Abhinava is silent on this aspect. A house was built on the bank of Jhelum by king Lalitaditya for his residence facing the temple of Siva creating an environ of sanctity around the whole place. The temple, too, was located on the river bank and had a Siddhalinga enshrined in it.¹ The king also granted enough property and wealth for Atrigupta's maintenance.² After a sufficient gap of about 150 years in the lineage of the immigrant family of Atrigupta, Abhinava's grandfather Varahagupta was born. He was an eminent scholar.³ It appears all through the intervening generations, about which nothing is known, traditions of learning and devotion to Siva continued unabated. Varahagupta's son Narasimhagupta, also popularly known as Cukhalaka, was Abhinava's father. His intellect was sharp, mind pure as a result of his deep access into all the branches of learning and heart full of devout devotion to Siva.⁴

On the authority of Jayaratha we know that the name of Abhinava's mother was Vimala.⁵ In fact

1. रोधः प्रतिष्ठितमहेश्वरसिद्धलिङ्गस्वायमभुवाचंनदिलेपनगन्धपुर्जः ।
T.A. 37.50

2. Pandey (Abhi., p. 19) reads 'bhumisarhpat' for 'bhurisarhpat' in the printed text which is equally a good reading. We have, however, interpreted it as 'property and wealth' instead of 'jagir' following the printed text.

3. तस्यान्वये महति कोऽपि वराहगुप्तनामा बभूव भगवान्स्वयमन्तकाले ।
शीर्वाणसिन्धुलहरीकलिताग्रमूर्धी यस्याकरोत् परमनुग्रहमाग्रहेण ॥
T.A. 37.53

4. तस्यात्मजश्चुखलकेति जने प्रसिद्धशब्दावदातधिषणो नर्सिंहगुप्तः ।
यं सर्वशास्त्ररसमञ्जनशुभ्रचित्तं माहेश्वरी परमलंकुरुते सम भक्तिः ॥
T.A. 37.54

5. अस्य हि ग्रन्थकृतः श्रीनरसिंहगुप्तविमलाख्यो पितरौ इति गुरवः ।
T.A.V., I, p. 14

Abhinava himself suggests it in the very first word (Vimalakala) of the *Tantraloka*¹. His mother died when Abhinava was a child² and was brought up by his father. His father though young was in the least distracted by deviations natural to the young age and had developed acute devotion to Siva as a result of complete aversion to the worldly attractions³. Mother's premature death brought a sea change in Abhinava's spiritual life and with the removal of the staunchest cause of attachment, he instantly attained salvation in his lifetime itself.⁴ His father reared Abhinava not only physically, but intellectually also. We shall have occasion to dilate upon it later.

Now a brief pause. In this context Abhinava makes no mention of his brother and sister though we have already noted that Manoratha and Amba were his brother and sister respectively. It is difficult to say among the three who was younger and who was elder. From Abhinava's account we know that his mother died in his childhood and he was tended by his young father; it is quite possible that Abhinava might be the youngest. The reason for our holding so lies in the fact that he was a Yoginibhu in whose birth

1. विमलकलाश्रयाभिनवसृष्टिमहा जननी

T.A. 1.1

By a strange coincidence, this verse forms the first introductory verse of the P.T.V. and M.V.V. also.

2. माता व्ययुजदम् किल बाल्य एव ।

दैवं हि भाविपरिकर्मणि संस्करोति ॥

Ibid. 37.56

3. तारुण्यसागरभरानपोह्य दैराम्यपोतमधिरुद्ध्य दृढं हठेन ।

यो भक्तिरोहणमवाप्य महेशचिन्तारत्नैरलं दलयति स्म भवापदस्ताः ॥

तस्यात्मजोऽभिनवगुप्त इति प्रसिद्धः श्रीचन्द्रचूडबरणाङ्गपरागपूतः ।

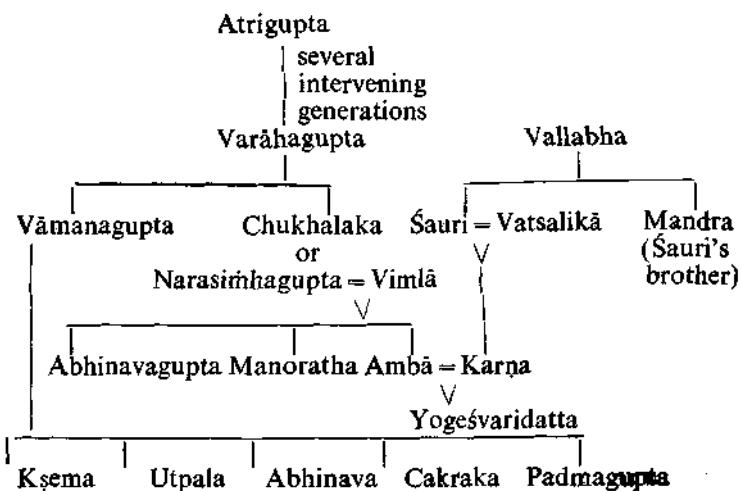
Ibid. 37.55-56

4. माता परं बन्धुरिति प्रवादः स्नेहोऽतिगाढीकुरुते हि पाशान् ।

तन्मूलवन्धे गलिते किलास्य मन्ये स्थिता जीवत एव मुक्तिः ॥ Ibid.37.57

parental union did not take place for the satisfaction of carnal instinct but as a matter of spiritual necessity. Abhinava's parents must have taken some time before they were able to develop such a frame of mind. Thus his brother and sister should have been born in the evolutionary phase. In any case the mutual gap between their birth must be small as the father was quite young when he turned away from worldly allurements and mother passed away quite early. Regarding Abhinava's own family, the *Tantraloka* is not of much help. It is from the I.P.V.V. we learn that he was a celibate throughout his life and as such the question of having wife or son etc. did never arise.¹

From the foregoing account the following picture of Abhinava and his family emerges:



(f) TEACHERS

Coming to his teachers we find Abhinava very in-

1. दारात्मजप्रभृतिबन्धुकथामनाप्तः।

I.P.V.V., III, concluding verse 2.

formative. He received his first lessons from his father, Narasirhhagupta alias Cukhalaka. Grammar, logic and literature were the three fields which he mastered under the guidance of his father,¹ but the lessons with his father were just the beginning of his extraordinary intellectual pursuit. It appears while he was enjoying his lessons in literature, he was overtaken by irresistible devotion to Siva which made him serve numerous teachers at their own seats.² In pursuing his ever-increasing lust he did not even bother for the normal decorum and accepted serfdom of his teachers to acquire knowledge.

It appears Abhinava had to face tremendous criticism for going from one teacher to the other.³ Although he is an ardent follower of the *Sripurvasastra*, he quotes from the *Matasastra* twice⁴ in the *Tantraloka* to emphasize that as a black bee (Bhrnga) moves from flower to flower to collect scent, in the same way a student, desirous of knowledge, should visit from teacher to teacher. It is why he flocked at the gates of logicians, Mimamsists, Buddhists, Arhats and Vaisnavas.⁵ He also suggests the order in which he

1. पिता स शब्दगहने कृतसंप्रवेशस्तकर्णीर्मिपृष्ठतामलपूतचित्तः ।
साहित्यसान्दरसभोगपरो महेशभक्त्या स्वयंग्रहणदुर्मदया गृहीतः ॥
T.A. 37.58
2. स तन्मयीभूय न लोकवर्तनीमजीगणत् कामपि केवलं पुनः ।
तदीयसभीगविवृद्धये पुरा करोति दास्य गुरुवेशमसु स्वयम् ॥ Ibid. 37.59
3. तस्मात् गृहभूयस्त्वे विशङ्ककेत कदाचन ।
गुरुवृन्तररते मूढे आगमान्तरसेवके ॥
प्रत्यवायो य आन्नातः स इत्थिमिति गृह्यताम् । Ibid. 13.349-50
4. आमोदार्थी यथा भृडः पुष्पात्पुष्पान्तरं ब्रजेत् ।
विजानार्थी तथा शिष्यो गुरोर्गुरुवृन्तरं ब्रजेत् ॥
Ibid. 13.335; also cf. T.A. 22.45-6
5. अहमप्यत एवाधःशास्त्रदृष्टिकृत्तृहलात् ॥
तार्किकश्रौतबौद्धाहृद्वैष्णवादीवसेविवि । Ibid. 13.345-46

approached the teachers of respective disciplines. He first approached Vaisnavas, then Buddhists, then Siddhanta Saivists, and finally Trika scholars.¹ It is a very terse proposition to identify all his teachers by name in different disciplines, yet we get a reasonably adequate account in this respect.

(i) MATHIKAGURUS & (ii) JNANAGURUS

Abhinava's teachers may be divided in two broad groups - (1) Mathikagurus (teachers representing a preceptorial school and thereby a definite spiritual approach) and (2) Jnanagurus (teachers imparting knowledge in general in some specific area). In the opening verses of the first Ahnika he deals with the Mathikagurus² (except Amardaka Mathika) and towards close of the *Tantraloka* (37th Ah.) he first discusses Mathikagurus and then other teachers. Under Mathikagurus he first refers to Bhutiraja.³ Bhutiraja and his son, whose name Abhinava does not disclose, represent the Natha Mathika, representing dualist-cum-monist school.⁴ Traiyamba Mathika, which is related to Tantra-prakriya, is represented by Laksmanagupta who steps into the shoes of Utpala and Somananda, Abhinava's grand and great-grand teachers respectively.⁵ Laksmanagupta is followed by

- प्रावैष्णवाः सौगताश्च सिद्धान्तादिविदस्तः ।
क्रमात्कर्त्तव्यविज्ञानचन्द्रोत्सुकितदृष्टयः ॥ T.A. 13.348
- For Mathikas see K.T. pp. 32-34.
- तदपरमूत्तिर्भवान् महश्वरो भूतिराजस्त्वः । T.A. 1.9
- श्रीनाथसंततिमहाम्बररथर्मकान्तिः श्रीभूतिराजतनयः स्वपितृप्रसादः । Ibid. 37.60
- श्रीसोमानन्दबोधश्रीमदुत्पलविनिःमृताः ।
जयन्ति संविदामोदसंदर्भा दिक्प्रसरिणः ॥
तदास्वादभरावेशवृहितां मतिषट्पदीम् ।
गुरोर्लक्षणगृह्यतस्य नादसंमेहितीन् नमः ॥ Ibid. 1.10.11

Sambhunatha, who represents the Fourth School¹, which also goes by the name of Ardha-traiyambaka and is supposed to be identical with Kula Prakriya.² Sambhunatha appears to be the main inspiration behind the *Tantraloka*. Although Abhinava has left out teachers of the Amardaka school in the beginning, possibly because they fell outside the purview of Tantraprakriya, he utilizes the first opportunity in the concluding verses to refer to Vamanatha who was the son or pupil of Eraka and represented the dualist school founded by Arnardaka or Ananda.³

After discussing Mathikagurus, he switches over to give out a long list of his main teachers⁴ who perhaps taught him secular subjects. The list reads as under:

(i) Sricandra Sarma, (ii) Bhava,⁵ (iii) Bhaktivilasa, (iv) Yogananda, (v) Abhinanda, (vi) Sivasakti,⁶

also see त्रैयम्बकप्रसरसागरशायिसोमा—

नन्दात्मजोत्पलजलक्षणगुप्तनाथः । T.A. 37.61

1. तुर्याल्यसंततिमहोदधिपूर्णचन्द्रः श्रीसोमतः सकलवित्किल शंभुनाथः । Ibid. 37.61

2. विश्रान्तिस्थानतथा कुलप्रक्रियागृहमपि उत्कर्षयति—
जयताजगदुद्धृतिक्षमौडसी भगवत्था सह शंभुनाथ एकः ।
यदुदीरितशासनांशुभिर्मे प्रकटोऽम गहनोऽपि शास्त्रमर्गः ॥
(T.A. 1.13) T.A.V., I, p. 31

3. आनन्दसंततिमहार्णवकर्णधारः सदैशिकवरात्मजवामनाथः । T.A. 37.6

4. श्रीचन्द्रशर्मभवभक्तिविलासयोगानन्दभिनन्दशिवशक्तिविचित्रताथाः ।
अन्येऽपि धर्मशिववामनकोदभटश्रीभूतीशभास्करप्रमुखप्रमुखा महान्तः ॥
Ibid. 37.62

5. The name of Candravara, mentioned at No. 11 by Pandey (Abhi., p. 12) is not found in the text cited above. Instead, we have some Bhava in his place. The text as it is may also mean "Bhaktivilasa, the son of Candra Sarma". Pandey adopts a different text, possibly from the MS in his possession -

श्रीचन्द्रचन्द्रवरभक्तिविलासयोगानन्दभिनन्दशिवभक्तिविचित्रताथाः ।

अन्येऽपि धर्मशिववामनकोदभटश्रीभूतीशभास्करप्रमुखप्रमुखा महान्तः ॥

6. Pandey reads Šivabhakti. Ibid.

(vii) Vicitranatha, (viii) Dharmasiva,¹ (ix) Vamanaka, (x) Udbhata, (xi) Sribhutesa² and (xii) Bhaskara.

All these teachers, whose favour was earned by Abhinava due to their service and attendance, conveyed whatever they knew in their branches to Abhinava helping him become self-contented and truly dedicated to exploring reality.³ Since these are his principal teachers, there might have been some not-so-important teachers, about whom we hardly know anything. Abhinava, however, refers to his several teachers in the body of the text quite often, but use of the term 'Guru' or 'Guravah' is so loose that it is difficult to take a definite stand. Sometimes it refers to a mythical figure,⁴ sometimes to a preceptorial ancestor much anterior to him,⁵ sometimes to the legendary Krsna⁶ and sometimes to the earlier commentators including even his opponents'. Moreover, it does not have an exact chronological connotation. However, on the basis of available evidence, a conjecture can be made. Abhinava studied the *Matanga Agama* with some Aniruddha⁸ who also commented

1. Pandey takes Dharma and Siva separately (Abhi., p. 12), but they are one as subsequent discussion will bring out.

2. Pandey reads Bhutisa. Ibid.

3. एते सेवारसरचितानुग्रहाः शास्त्रसारप्रौढादेशप्रकटसुभगं स्वाधिकारं किलास्मै ।

यत्संप्रादुर्यदपि च जनान्मैक्षताक्षेत्रभूतान् स्वात्मारामस्तदयमनिशं तत्त्व-
सेवारसोऽभूत् ॥

T.A. 37.63

4. Vide ibid. 8.9

5. Ibid. 1.100; 9. 278

6. Ibid. 1.124

7. Ibid. 8.101; 9.173

8. श्रीमताप्यनिरुद्धेन शक्तिमुम्मालिनीं विभोः ॥

व्याचक्षाणेन मातड्ये वर्णिता निरपेक्षता ।

Ibid. 13.293-94

upon the *Matanga Sastra* an Agama of Siddhanta Saivism. Jayaratha seems to have quoted a long extract from this commentary in his *Viveka* on the *Tantraprakasha* 8.433-34.¹ In addition, Abhinava also furnishes some useful information about some of his teachers. Dharmasiva, mentioned at serial No. (viii) above, seems to have imparted lessons on some of the matters connected with Paroksa Diksa (indirect initiation). His views are quoted in the context of judging the comparative strength of the rites (*Sarhskaras*)² which were slightly different from those enunciated by Sambhunatha. His method is then discussed from the T.A. 21.50 to 21.55. Abhinava has referred to two Vamanas above with slight variation in name - one is Vamanatha, his teacher in Saiva dualism and other Vamanaka about whom we perhaps know nothing. According to Pandey one of the Vamanas (which one?) is identical with Abhinava's uncle Vamana-gupta³ and has been mentioned in the list of his teachers. Possibly it is Vamanaka which goes more in

तत्स्थाने वृत्तिमन्तीति मतद्वगे गुरवो मम । T.A. 9.261

Jayaratha remarks—न चैतदस्माभिः स्वोपज्ञभित्युक्तम् ‘मतझेगरवो मम’ इति । मतझेगणशास्त्रव्याख्याताः श्रीमदिनहुद्ध्रभतथ इत्यर्थः ।

T.A.V., VI, p. 211

¹¹ For other details see Dwivedi's *Upodghata*, pp. 16-17.

1. यदाहुः "कालाग्निनरकाणां केचिदेव तु" इति । अत च साक्षादागमे (मतद्वागागमे) संवादिते ग्रन्थविस्तरः स्यात् इति तदवलिकदक्षतं संवादितम् ।

2. श्रीमान् धर्मशिवोप्याह पारोक्ष्यां कर्मपद्धतौ । T.A. 21.50

Dwivedi takes him as a scholar of Siddhanta Saivism or dualistic Saivism so to say, who wrote a Paddhati text and quotes Ksemaraja's statement in support "धर्मशिवाचायेण स्वपदतौ"

(Uddyota on SV.T. 11.6-7).

Vide Upodghata, p.
3 Abb. 12. 725

line with Vamanagupta. But Abhinava nowhere refers to Vamanaka as his uncle in the *Tantraloka* nor does he give the slightest idea about the discipline taught. He, however, refers to one Vamanadatta, who on the testimony of Jayaratha, was the author of one *Samvitprakasa*.¹ This Vamanadatta has definitely been referred to as 'Gurubhiih' and not by name. From the content and context it appears that this Vamanadatta talked of variety in the instrumental knowledge without affecting the overall unity of divine consciousness. In all probability Vamanaka is Vamanadatta who was a teacher of Abhinava, but not his uncle.² Amongst the remaining Jnanagurus our informations about Bhaskara are in much better shape, though his name does not figure in the *Tan-*

1. नीले पीते मुखे दुःखे संविद्वप्मखण्डतम् ॥

गुरुभिर्भाषितं तस्मादुपायेषु विचिक्रता ।

T.A. 5.154-55

Jayaratha adds गुरुभिः वामनदत्ताचार्येण भाषितमिति संवित्प्रकाशे ।

T.A.V., III, p. 467

2. Dwivedi in his Upodghata (pp. 15-16, 65-66, 72-73, 78, 83) has dwelt in detail on the issue except student-teacher relationship between Abhinava and Vamana. He has identified Hrasvanatha, the author of the Advaya-sampattivartika with Vamanadatta, the author of the *Samvitprakasa*. The view needs further examination. His other informations are important. According to him the *Samvitprakasa* was a text with Vaisnava leanings. Its MS is available in B.H.U. Library (Nos. C4003 and C5186). Vamanadatta seems to have written two more books Subodhamanjari (C4235 at B.H.U.) and Svabodhamanjarimatrka (C100 at B.H.U.). If Hrasvanatha, the son of Harsadatta, is none other than the author of the *Samvitprakasa* - if Dwivedi's hypothesis prevails - he should be credited with the authorship of the Bodhavilasa also (K.T., pp. 182-83, fn. 3). Dwivedi has disputed duality of Hrasvanathas (Upodghata, p. 66) suggested by us (K.T., pp. 176-183), but without assigning any reason whatsoever for disagreement.

traloka elsewhere.¹ From other sources we know that he was the renowned author of the *Vartika* on the *Sivasutras*, in addition to the *Vivekanjana* and *Kaksyastotra*. His father was one Divakara and he was a disciple of Srikantha in Spanda branch and of the Stotrakara Siddhinatha in Krama.² Some liberty may be taken for certain conjectures with regard to Bhava mentioned at Serial No. (ii) above. Abhinava has referred to a series of teachers coming in preceptorial succession who commented on the *Paratrisika Sastra* running as under - Somananda, Kalyana and Bhavabhuti.³ If Abhinava's description depicts the chronological succession of teacher-commentators Bhavabhuti occupies exactly the same point of time (calculating from Somananda) which is occupied by Bhava as teacher of Abhinavagupta. In that case 'Bhava' would be an abbreviated form of Bhavabhuti or should we be justified in reading in the text "Bhavabhutivilasayogananda" in place of "Bhavabhaktivilasayogananda"? We leave it for future investigation.

In this group figures Udbhata also, about whom Abhinava's commentator Jayaratha gives us some information. This Udbhata is different from his earlier namesake, who was a poetician and a prominent figure in king Jayapida's court (779-813 A.D.). The latter Udbhata followed Ujjata in succession and happened to be the grand disciple of Bhanuka (850-

1. Bhaskara is included in the list in T.A. 37.62. The reference to Bhaskara in T.A. 1.21 is of dubious value (Abhi, p. 917) and is more figurative than informative.

2. See K.T., pp. 144-146.

3. असदेतदिति प्राहुर्पुरवस्तल्वदर्शनः ।

श्रीसोमानंदकल्याणभवभूतपुरोगमाः ॥

T.A. 13.149

900 A.D.), an early Krama teacher.¹ This tradition descended down to Jayaratha intact through intervening generations of teachers. However if both the accounts - Abhinava's as well as Jayaratha's - are construed together, it would appear that Abhinava was in possession of both the Krama traditions - one descending through Govindaraja→Somananda→Laksmanagupta and the other through Bhanuka→Ujjata→Udbhata. Since Abhinava subscribed to the tradition headed by Somananda, he is avowedly indebted to Laksmanagupta for his lessons in the whole of Tantra-prakriya comprising Krama, Trika and Pratyabhijna systems. Udbhata comes in for a lone reference, because Abhinava, though, learnt Krama dicta from Udbhata, his lessons were limited to the sphere of Udbhata's branch of Krama alone and his heart did not lie there.

Coming to the Mathikagurus our first encounter takes place with one Vamanatha who taught tantras of the dualistic schools to Abhinava.² He has nowhere been remembered except once. From Abhinava's statement³ we simply know that he was either son or pupil of Eraka,⁴ who happened to be an excellent teacher. This Eraka, the teacher in dualism, is not to be confused with his earlier namesake who

1. तत्वाद्यः (गोविन्दराजः) . . . चेदं रहस्यं श्रीसोमानन्दाभिधानाय गुरवे संचारयाम्बूद्धैः। द्वितीयोऽपि एवमास्त, तस्यैव चैषा श्रीमदुज्जटोद्भट्टादिनानागुरु-परिपाटीसंततिः यत्प्रसादासादितमहिमभिरस्माभिरेतत् प्रदर्शितम् ।

T.A.V., III, p. 192-3; cf. K.T., pp. 137-138

2. See fn. 3 on page 35 supra.

3. T.A. 37.60

4. 'Atmaja' in T.A. 37.60 may not necessarily mean son, it may mean disciple also. See K.T., pp. 135-137. To this extent the views regarding Eraka in K.T., p. 122 stand modified.

was a Stotrakara and a Krama propagator (850-900 A.D.).¹ We are in dark about any further details.

Next come Bhutiraja (900-950 A.D.) and his son as representative teachers of dualism-cum-nondualism² initiated by Srinatha. It appears that Abhinava took his lessons from father and son both. As we have seen, Bhutiraja is remembered in the beginning and his son towards the end of the *Tantraloka*. The *Tantraloka* is silent about his son. From other sources he may be identified with Helaraja, the illustrious commentator of the *Vakyapadiya* and brother of Induraja, the latter being Abhinava's teacher in literary criticism.³ Bhutiraja has claimed highest veneration from Abhinava who views him as another form of the Godhead.⁴ Bhutiraja seems to have excelled in many branches of learning in addition to the dualistic-monistic discipline. Perhaps his full name was Bhutirajamisra. He seems to have initiated Abhinava in the science of the 'size of all the regions' (Bhuvanas)⁵ and 'purifiability of all of them' and propounded the theory of hundred Rudras (Satarudras)⁶ in the context of the treatment of Bhuvanadhvan and Pratistha Kala. Another major item which Abhinava learnt

1. See K.T., p. 122

2. The view that the system taught was dualism in the K.T., p. 155 needs be rectified.

3. K.T., pp. 154-155; Abhi., p. 214

4. तदपरमूतिभगवान् महेश्वरे भूतिराजस्त । T.A.19.

Cp. गुरुश्चोऽपि गरीयांसं युक्तं श्रीनुखलाभिधम् ।

ततो गुरुतः श्रीमानभूतिराजो महामतिः । M.V.V. 1.5-6

5. अथ सकलभुवनमानं यन्मह्यं निगदितं निजैरुरुभिः ॥

तद्वक्ष्यते समासात् बुद्धौ येनाशु संकरेत् ।

T.A. 8.406-7

6. अन्यं तु समस्तानां शोध्यत्वं वर्णयन्ति भुवनानाम् ।

श्रीभूतिराजमिश्रा गुरुवः प्राहुः पुनर्वहीरुद्दशतम् ॥

Ibid. 8.410

from Bhutiraja was Brahmanavidya which consisted of such Mantras which if read at the time of death would lead to instant self-realization.¹ He also imparted three esoteric disciphnes pertaining to Pranava, Maya and Bindu to Abhinava² in the course of discussion on Mantravirya. Several references in the *Tantrasara* to Bhutiraja in the context of Krama system gave rise to a suspicion among later scholars that Krama was also one of the domains in which Abhinava was introduced by Bhutiraja. According to Jayaratha there was no substance in such statements.³ Jayaratha has also taken exception to his being a pupil of Cakrabhanu (1050-1100 A.D.), an important⁴ Krama teacher. Bhutiraja is one person about whom we have some more informations, most of them provided by Abhinava himself. But we refrain from them at the moment as we are concentrating on the material in

1. अथोच्यते ब्रह्मविद्या सद्यःप्रत्ययदाग्निनी ॥
शिवः श्रीभूतिराजो यामस्मभ्यम् प्रत्यपादयत् ।
सर्वेषामेव भूतानां भरणे समुपस्थिते ॥
यथा पठितयोत्कल्प्य जीवो याति निरञ्जनम् । T.A. 30.62-64
2. एतद्विद्यात्ययम् श्रीमान् भूतिराजो न्यरूपयत् ॥
यः साक्षादभजच्छ्रीमान्श्रीकण्ठो मानुषीं तनुम् । Ibid. 30. 120-121
3. श्रीदेवीपंचशतिकेऽपि अस्य श्रीसोमानन्दभृतपादेभ्यः प्रभूति त्रिकदर्शन-
वदेव गुरवः इति न तत्वाप्यस्य श्रीभूतिराजो गुरुत्वेन स्थितः, न च
असावप्यस्य न गुरुः यद्वक्ष्यति । T.A.V., III, p. 194
4. अतश्चास्य गुरुक्रममजानानैरद्यतनैः
“श्रीभूतिराजनामाप्याचार्यश्चक्षानुशिष्योऽन्यः ।
अभिनवगुप्तस्य गुरोर्यस्य हि कालीनये गुरुता ॥
इत्यादि यदुक्तं तत्स्वोत्प्रेक्षितमेव इत्युपेक्ष्यम् । Ibid., III, p. 193

Dwivedi accepts Bhutiraja as the son of Cakrabhanu, which is not borne out by facts, vide Upodghata, p. 52 and K.T., p. 156.

the *Tantraloka*¹ alone. Thus Bhutiraja emerges as an extremely celebrated scholar who was father of two eminent scholars e.g., Induraja and Helaraja and teacher of Abhinavagupta and Heiaraja.

Next comes Laksmanagupta who commands very high veneration from Abhinava. He comes in the preceptorial lineage of Traiyambaka and is responsible for Abhinava's training in the entire monistic thought of Kashmir including Krama, Trika and Pratyabhijna branches, excepting Kula. He directly inherited the traditional secrets from Traiyambaka through Somananda and Utpala. Thus he was direct disciple of the last.² We have already marked Abhinava referring in very eloquent words to him.³

In addition to Trika, Krama and Pratyabhijna which constitute Tantra-prakriya, Abhinava refers to his other views also. From the T.A. 15.247 to 254 Abhinava discusses a special type of Nyasa, which according to Jayaratha was advocated by Laksmanagupta⁴ in the overall context of Samayidlksa. This was one of the six original Nyasas employed to invoke and realize Kalasamkarsini. Laksmanagupta differed from Sambhunatha in respect of Saktanyasa.⁵

1. See T.S., p. 30; M.M.P., p. 127; Bh. G.S., p. 186; M.P.(S), p. 115; I.P.V.V., III, p. 405; Abhi., pp. 165-66; and K.T., pp. 152-156.

2. त्रैयम्बकप्रसरसागरशायिसोमानन्दात्मजोत्पलजलक्षणगुप्तनाथः ।

T.A. 37.61

The word Atmaja is to be understood in the sense of pupil and not son. Pandey's views (Abhi., pp. 7, 164) need revision. See K.T., p. 135.

3. Vide fn. 5, p. 34 supra.

4. श्रीलक्ष्मणगुप्तः पुनरेतदन्यथा व्याचष्यावित्याह T.A.V., IX, p. 122

5. While commenting on शंभुनाथो न्यासविधी देवो हि कथमन्यथा T.A. 15.246 Jayaratha observes शंभुनाथ इति श्रीलक्ष्मणगुप्तमते हि अन्यथा न्यासविधिरित्याह ।

Ibid., IX, p. 122

Similarly Jayaratha points out that Laksmanagupta held a different construction of the Mantras¹ as opposed to the 'ancients'. The *Tantraloka* and *Viveka* both do not go beyond this point. From it it appears that Laksmanagupta must have certain work or works to his credit of which we know very little. It is only from another source, the I.P. V. V., that we know that he was the author of one *Srisastra*² which, subject to further investigations, may be identified with *Saradatilakatantra*.³ It appears strange at the first sight that Abhinava neither refers nor quotes from the *ST*. anywhere, perhaps due to the fact that the *ST*. does not purport to be a work relating to the disciplines in which Abhinava was specifically groomed by Laksmanagupta. Future studies may investigate if the views appearing in the *Tantraloka* or Jayaratha are traceable or not to the *S.T.*

We have now arrived at the ultimate phase of our enquiry regarding his teachers. Sambhunatha, the prime force and motivation behind the *Tantraloka*, was Abhinava's guide in Kula system or Ardha-Trai-yambaka school, a school emanating from Traiyambaka through his daughter. Kula system was also

1. Commenting on 'दीप्तैः' in T.A. 30.15 Jayaratha remarks—
दीप्तैरिति

ओकारादीनामकारादीनां हस्वानामाग्नेयस्वभावत्वात्
तेजोमयैरिति प्राच्याः, सरेकंशिति श्रीमल्लक्ष्मणगुप्तपादाः ।

T.A.V., XII, p. 184

2. श्रीशास्त्रकृद्घटितलक्ष्मणगुप्तपादसत्योपदर्शितशिवाद्वयवाददृप्तः ।

I.P.V.V., III, p. 406

3. The author of the *Saradatilaka* has styled himself as Laksmanadesika. Dwivedi takes them as two different persons, vide Upodghata, p. 56. However he does not state reasons nor does he examine the reasons put forward so far. See K.T., pp. 146-150.

known as Kula-prakriya.¹ Among all his teachers Sambhunatha is held in highest regard. He is compared to the sun whose rays removed the darkness caused by ignorance from the heart of Abhinava.² He is again described as the sun in the vast firmament of the lineage of Traiyambaka.³ He is further described as the moon for the ocean of the Trika systems.⁴ Bhattanatha was his other title or name.⁵ It was because of him and his consort that Abhinava shone with spiritual splendour consequent upon the total removal of his sense of duality. It was due to this special calibre, Abhinava could embark upon writing the *Tantraloka*. The consort here is some Bhagavati, as we know it from another verse.⁶ In fact she was the spiritual messenger (Duti) and has been specially mentioned because under Kula Prakriya knowledge is transmitted through her alone. In other words Abhinava was favoured by Sambhunatha through his Duti Bhagavati.⁷

Sambhunatha's preceptorial lineage may be presented like this - Sumatinatha→Somadeva→Sam-

1. See fn. 2 on p. 35 supra.

2. श्रीशंभुनाथ भास्करचरणनिधातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिन्तु महेशपूजनहेतोः ॥ T.A. 1.21

3. श्री त्रैयम्बकसन्तानविताम्बरभास्करः । Ibid. 6.88

4. श्री शंभुनाथ आदिक्षत् त्रिकार्यम्बोधिचन्द्रमाः । Ibid. 29.95

5. श्रीभट्टनाथचरणब्जयुगात्तथा श्रीभट्टारिकांघ्रियुगलादगुरुसंततिर्या ।
बोधान्यपाशविषनुत्तदुपासनोत्थबोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥ Ibid. 1.16

श्रीभट्टनाथ इति श्रीशंभुनाथः । श्री भट्टारिका इति
भगवत्याख्या अस्य दूती । T.A.V., I, p. 34

6. जयताजगदुद्धृथिक्षमोऽसौ भगवत्या सह शंभुनाथ एकः । T.A. 1.13

7. कुलप्रक्रियां दूतीमुखेतैव शिष्यस्य ज्ञानप्रतिपादनाम्नायात् इह गुरुस्तद्दृ-
त्योः समस्कन्धतया उपादानम् । T.A.V., I, p. 35

bhunatha→Abhinava.¹ Sometimes Abhinava speaks of Sambhunatha as the direct recipient of grace and knowledge from Sumati,² ignoring Somadeva. According to Jayaratha one should not get confused on such statements, because the 'teacher' here means the lineage teacher³ or the word 'teacher' has to be understood to stand for teacher or grand-teacher, as the case may be. Jayaratha adds to our information by quoting from certain other source.⁴ From it, it is clear that Sambhunatha hailed from some seat situated in south known as Jalandhara and was a competent authority in the system of five sources thriving on Atimarga. This is an important statement from the historical angle. As we know Krama has been called to have emanated from Northern seat.⁵ As against this Jalandhara is described not as Southern Pitha but as being situated somewhere in south.

1. शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः । T.A. 1.213

Jayaratha remarks “सुमत्यन्तेनिवासिनः इति श्रीसोमदेवादयः । श्रीमुमतिनाथस्य श्रीसोमदेवः शिष्यः, तस्य श्रीशम्भुनाथः इति हि आयातिकमविदः ।”
T.A.V., I, p. 236

cp. श्रीसोमतः सकलवित् किल शम्भुनाथः । T.A. 37.61

2. इति श्रीमुमतिप्रज्ञान्निदिकाशान्ततापतः । श्रीशम्भुनाथ ॥ T.A. 10.287

Also see “श्रीशम्भुनाथो मे तुष्टस्तस्मै श्रीमुमतिप्रभुः ।” T.A. 5.41

3. यत्तु “लोकेऽभूत्युमतिः ततः समुद्भूत् तस्यैव शिष्याग्रणीः । श्रीमान्नभुरिति” इत्यन्यतोक्तं तत्परमगुर्वभिप्राप्णेण योज्यम् । यद्वा “यावानस्य संतानस्तावानेको गुरुर्मतः” इत्यादिवक्षणमाणनीत्या अवलम्बनेन व्याख्येयम् ।
T.A.V., I, p. 236

4. कश्चिद्दक्षिणभूमिपीठवसतिः श्रीमान्विभुर्भैरवः
पञ्चस्रोतसि सातिमार्गविधवे शास्त्रे विद्वाता च यः ।

लोकेऽभूत्युमतिस्ततः समुद्भूतस्यैव शिष्याग्रणीः

श्रीमान्नभुरिति प्रसिद्धिमगमज्जालन्धरात्पीठतः ॥ Ibid., I, p. 236

5. उत्तरपीठलघ्वीपदेशात् Ibid., III, p. 192

Geographically, present Jalandhara falls towards south of Kashmir. Could we therefore surmise that Sambhunatha belonged to modern Jalandhara and Abhinava walked down to him in pursuit of his studies, since former's fame had already spread far and wide from his spiritual seat itself. The other significant point that merits consideration is that he excelled in Atimarga, which was perhaps more akin to Tripura system. This problem has occupied our attention elsewhere¹ and our information has remained static so far.

Sambhunatha's learning was not confined to Kula system alone. Jayaratha while explaining the *T.A.* 1.13² says that the choice of diction implies his having contributed to the disciplines like Trika etc.³ In order to endorse his statement he quotes a verse from Abhinava suggesting that Abhinava's commentary on one of the Trika Sastras, incorporated his learning from Sambhunatha who had mastered all the scriptures. However, as the verse could not be traced to any of Abhinava's published works, it is difficult to precisely pinpoint the system. It may, however, be observed in passing that Sambhunatha exercised considerable impact on Abhinava in respect of his

1. Vide K.T., pp. 27-29. If Atimarga is synonymous with Tripura, it is curious that Jayaratha nowhere refers to Sambhunatha in his V.M.V, a text devoted to Tripura school. It is now for the future studies to decide on it.

2. यदुवीरतशासनांशुभिर्मे प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥ *T.A.* 1.13

3. शास्त्रमार्गो विमलो जातः इत्यनेनास्थ विकाद्यागमव्याख्यातृत्वमपि प्रकाशितम् । यदुक्तमनेनैव—

“इत्यागमं सकलशास्त्रमहानिधानाच्छ्री शंभुताथवदनादधिगम्य सम्पूर्णं ।

शास्त्रे रहस्यरससंततिसुन्दरेऽस्मिन् गंभीरवाचि रचिता विवृतिर्मर्येयम् ॥

two other texts e.g., *P.T. V.*¹ and *M.V. V.*². Since other sources are not our immediate concern we have to refrain from alluding to them unless it is absolutely necessary.

Abhinava has cited Sambhunatha as an authority on several occasions and on different issues.³ Abhinava learnt Dhyana (meditation), as the first among Anava Upayas, from him.⁴ The second Upaya, consisting of articulation of the state of vital airs (Pranavrttisamuccara) is also credited to the teachings of Sambhunatha.⁵ This included variety of blisses from Nirananda, to Jagadananda. Under the same Anavopaya presentation⁶ of the 'day-night division'(Ahoratravibhaga - the second ancillary topic under the Kaladhvan, i.e. passage of time) and his criticism of other inferior views⁷ carries the imprints of Sambhunatha.

1. P.T.V., Verse 18, pp. 281-82.

2. M.V.V. 1.4.

3. But for Jayaratha our task in this connection would have been impossible because of the indiscriminate use of the word Sambhu or Sambhunatha, sometimes meaning a deity and sometimes his teacher. Construing Abhinavagupta, Jayaratha and contextual circumstances we have tried to gather threads.

4. इतेतत् प्रथमोपायरूपं ध्यानं न्यरूपयत् ।

श्रीशंभुनाथो मे तुष्टस्तस्मै श्रीमुमतिप्रभुः ॥

T.A. 5.43

5. अथ प्राणस्य या वृत्तिः प्राणनाद्या निरूपिता । . . .

तदेव जगदानंदमस्मभ्यं शंभुरूचिवान् ।

Ibid. 5.43-52

Jayaratha remarks “तदेतत् प्रमात्रात्म चिदेकरूपं परं तत्त्वं

जगता निजानंदाद्यात्मना विश्वेन स्पेण आनन्दो यत् यतश्चेति जगदानन्दशब्दवाच्यम्
अस्मभ्यं श्रीशंभुनाथ आदिशत्, न पुनरेतदस्माभिः स्वोपज्ञमेवोक्तमित्यर्थः ।

T.A.V., III, p. 356

6. दिनरात्रिक्रमे मे श्रीशम्भुरित्यमप्रथत् ।

श्रीसन्तानगुरुस्त्वाह ध्यानं बुद्धाप्रबुद्ध्योः ॥

T.A. 6.89

7. अतं वानेन नेदं वा सम प्राङ्मतमत्सरः ॥

हेये तु दर्शिते शिष्या सत्पथ्यकान्तदर्शिनः ।

Ibid. 6.91-92

natha's teachings. In the overall context of passage of space (Desadhvan)¹ Abhinava has openly acknowledged the debt of Sambhunatha in his treatment of the five stages of human experience such as wakefulness etc.,² being the third ancillary topic under the elaboration of the sub-categories (Tattvabhedha). Similarly in the course of enunciating the second ancillary topic, i.e. the procedure of categories (Tattvavidhi), fifteen internal varieties of every category and the like have been discussed by Abhinavagupta only in the light of what Sambhunatha preached him by transmitting the entire tradition which the former secured from his teachers.³ In the same context Abhinavagupta discusses the categories as symbolized by Pranic variety latent in the Khecaricakra keeping within the instructions of Sambhunatha.⁴ In the thirteenth Ahnika while dwelling upon the fifth ancillary topic i.e., variety of disappearance (Tirobhavavaicitrya), Abhinavagupta invokes the criteria as laid down by Sambhunatha as to who ought to be preferred as a teacher between a Yogin and a Jnanin.⁵ It is in this Ahnika

1. इति देशाच्छविभागः कथितः श्रीशंभुना समादिष्टः । T.A. 8.452
Jayaratha explains श्री शंभुना as परमेश्वरेण गुस्णा च ।
T.A.V., V, p. 283
2. तस्यामेकः प्रमाता चेदवस्थं जाग्रदादिकम् । T.A. 10.230
तददश्यते शंभुनाथप्रसादाद्विदितं मया ॥ ×
श्री शंभुनाथः सद्भावं जाग्रदादौ न्यस्त्ययत् । Ibid. 10.287
3. अधुना प्राणशक्तिस्थे तत्त्वजाले विविच्यते ॥
भेदोऽयं पाञ्चदश्यादिर्यथा श्रीशंभुरादिशत् । T.A. 10. 186-87
Jayaratha adds—श्रीशंभुरादिशदित्यनेन गुरुपरम्परागतत्वादविगीत-
प्रसिद्धिनिवन्धत्वमस्य ध्वनितम् । T.A.V., VII, p. 129
4. स इत्थं प्राणगो भेदः खेच्चरीचक्रांतोपितः ॥
मया प्रकटितः श्रीमच्छाम्भवाज्ञानुवर्तिना । T.A. 10.226-27
5. विभागस्त्वेष मे प्रोक्तः श्रीशंभुनाथेन दर्शयते । Ibid. 13.333

that Abhinavagupta does not accept Bhedavadin's view regarding existence of gradation in the descent of grace on the strength of Sambhunatha's teachings.¹ Moving further we notice Abhinava discussing the varieties of 'general assignment' (Samanyanyasa) as a third ancillary topic under Samayidlksa and ascribing it to his teacher.² In the same Ahnika Abhinavagupta expresses his indebtedness to him in the presentation of various types of 'special assignment' (Visesanyasa) and underscores the difference between the two lines adopted by Sambhunatha and Laksmanagupta, his two teachers, in respect of the *Sripurvasastra*. Abhinavagupta reconciles the two positions saying that; one should first practice sixfold Sakta Nyasas as advocated by Laksmanagupta and then switchover to sixfold Saiva Nyasas enjoined by Sambhunatha.³ Samayidlksa pertains to the daily functions (Nityakarma) of the aspirants. All round worship of the cycle aiming at adoring the ultimate principle of effulgence is the sixteenth ancillary topic⁴ while the fire-

1. तस्मान्मन्महे कोऽयं शक्तिपात्रविद्येः क्रमः ॥
इत्थं भ्रान्तिविषावेशभूचर्णानिर्मोकदायिनीम् ।
श्रीशंखबुद्धनोदगीणां वज्रायागममहोषधिम् ॥ T.A. 13.102
2. संहारदानादानादिशक्तियुक्ता यतो रली ॥
एकत्वेन स्मरन्तीति शंभुनाथो निरुचिवान् । Ibid. 15.132-33
3. इत्थं श्रीपूर्वशास्त्रे मे संप्रदायं न्यस्यत् ॥
शंभुनाथो न्यासविधौ देवो हि कथमन्यथा ।
4. न्यासे विवर्ज्यतेऽमुजिमन्दगान्वयस्य सन्ति हि ॥ T.A. 15.245-246
Jayaratha makes a significant remark—शंभुनाथ इति
श्रीलक्ष्मणगुप्तमते हि अन्यथा न्यासविधिरित्याशयः । T.A.V., IX, p.122
4. एतच्च गुहशास्त्रसंत्रदायेन अस्माभिरुक्तमित्याह—
इति भैरवपरपूजा तत्त्वं श्रीडामरे महायागे ।
5. स्वयमेव सुप्रसन्नः श्रीमान्शुभर्ममादिक्षत् । (T.A. 15.352)—Ibid., IX, p. 177

rites (Vahnikarma) constituted by Samskaras (Samskriyatattva) is the twentyfirst ancillary topic¹ - both these items have been reproduced by Abhinavagupta as he imbibed them from Sambhunatha. Another item of esoteric value was Jalayoga which was a major constituent of the indirect initiation (Paroksa Diksa).² In the context of the eighth ancillary topic under the occasional functions (Naimittika Vidhi) Abhinavagupta examines the phenomenon of death eliminating the fear thereof and while rejecting other views he swears by one propagated by Sambhunatha. The whole of the twentyninth Ahnika is devoted to Kulya-yaga or the esoteric practices according to Kula-prakriya, the specific area where Sambhunatha excelled. But even here certain items were propounded with greater emphasis on the authority of Sambhunatha³. For instance, the method of worship (Arcavidhi, the third ancillary topic in the Ahnika) included the doctrine of ten aspects of Homa (offering oblation to fire) which emanated from Sambhunatha.⁴ In the thirtyfifth Ahnika Abhinavagupta's attempt to strike a synthesis and project a harmonious construction of the different scriptures is again inspired by the teachings of Sambhunatha.⁵

From the foregoing account it is obvious that

1. इत्येतत्संस्क्रियातत्त्वं श्रीशंभुर्भूमे न्यरूपयत् । T.A. 15.408
2. योगः श्रीशंभुनाथागमपरिगमितो जालनामा मयोक्तः । Ibid. 21.26
3. न च तद्दर्शितं मिथ्या स्वान्तसम्मोहवायकम् ।
तदित्यं प्रयाणस्यैतत्तत्त्वं श्रीशंभुनाथतः ॥
अधिगम्नोदितं तेन मूर्त्योर्भूतिविनश्यति । Ibid. 28.366-67
4. दशान्यास्तदुपायायेत्येवं होमे दशांशताम् ।
श्रीशंभुनाथ आदिकल्पिकार्थाम्बोधिचन्द्रमा ॥ T.A. 29.95
5. इत्यं श्रीशंभुनाथेन ममोक्तं शास्त्रमेलनम् । Ibid. 35.44

Sambhunatha exercised tremendous influence not over Abhinavagupta's knowledge alone but also over his basic approach towards tantric wisdom and life. It is a matter of great misfortune that none of his works is extant today.¹ In certain circles he has also been equated with Siddhinatha, the author of the

1. However, Pandey assigns one *Tantrasadbhava* to Sambhunatha on the basis of the T.A. 30.99^a -

तुलामेलक्योगः श्रीतन्त्रसद्भावशासने ।

य उक्तः शम्भुनाथेन स मया दर्शितक्षमात् ॥ (Abhi., p. 583)

Dwivedi agrees with Pandey's views [NST (Upodghata) p. 37 and also Upodghata, p. 38]. This view is further strengthened when we find the same idea echoed in the T.A. 29.212 -

शंभुनाथेनोपदिष्टां दृष्टां सद्भावशासने ।

According to Jayaratha this *Sadbhavasasana* is none other than the **सद्भावशासने इति श्रीतन्त्रसद्भावे** T.A.V. (29th Ah.), XI, p. 136]. However the equation does not hold further. As we have already pointed out earlier, the use of 'Sambhunatha' is not definitive - sometimes it stands for the divine and sometimes for the teacher. Here and in most contexts it denotes the divine source. In the T.A. 20.12 Abhinavagupta ascribes the authorship of the *Tantrasadbhava* to the Godhead -

यथा श्रीतन्त्रसद्भावे कथिता परमेशिना ।

श्रीपूर्वशास्त्रेऽप्येषा च सूचिता परमेशिना ॥

- a. Abhinavagupta reiterates his views regarding the revelatory character of the text in the T.A. 30.59 -

व्योमस्थिति शिवेनोक्तं तन्त्रसद्भावशासने ।

Even in continuation with the T.A. 30.99, cited above, Abhinavagupta explicates his stand in the T.A. 30.101 -
प्रकर्तव्या यथा दीक्षा श्रीतन्त्रत्यागभाविता ।

कथ्यते हाटकेशानपातालाधिपचोदिता ॥

Then on the strength of Abhinavagupta's own statements the *Tantrasadbhava* is a work of divine origin and Sambhunatha, his teacher, could not be its author. According to Dwivedi (Upodghata, p. 38) the work is available in M.S. and the quotes from it in the T.A. V. are traceable to it.

Krama Stotra, but on a dose scrutiny the view is difficult to maintain.¹

Thus, the known part of the glittering galaxy of Abhinavagupta's teachers comes to a close. However, it does not wind up the list altogether, because several references² in the *Tantraloka* to his teachers are either obscure or doubtful and thereby they strengthen the possibility of there being several other teachers. From the quotations it appears that Abhinavagupta, in addition to different disciplines, learnt different texts in the same discipline from different teachers, but at the present juncture our informations are severely handicapped. Moreover, his teachers in Buddhism, Vaisnavism and Jainism etc. are not known to us. A few of them may be from the list furnished by Abhinavagupta and a few not-so-important might have escaped any mention at all. To recapitulate, the following chart may give a brief idea of his teachers and the subjects they taught on the basis of the material in the *Tantraloka*:

1. K.T., pp. 140-143; for other details see Abhi., pp. 489, 577 and Upodghata, pp. 76, 79.

2. अथ स्यूलोदयोऽर्णानां भृष्टे गुहणोदितः । T.A. 6.240

× × ×

इति सप्तकमाल्यातं गुह्यं कितविद्वा प्रपूज्यमस्मद् परमगुह्यमिः ।

Ibid. 16.10

× × ×

अभिनवगुप्तगुरुः पुनराह हि सति वित्तदेशकालादौ ॥

अपदग्ने हि विस्तीर्णकर्मविज्ञानसंप्रहः कार्यः । Ibid. 16.195-96

× × ×

आवाहने मातृकार्णं मालिन्यर्णं च पूजने ॥

कुर्यादिति गुरुः प्राह स्वरूपाप्यायनद्वयात् । Ibid. 17.10-II

× × ×

आवाह्येष्ट्वा प्रतपर्येति श्रीस्वच्छन्दे निरूपितम् ॥

अनेनैव पथा नेयमित्यस्मद्गुरुवो जगुः । Ibid. 17.18-19

*Name**Subject*

MATHIKAGURUS

1. Narasirhhagupta
(father) alias
Cukhalaka Grammar, literature and logic
2. Vamanatha Dualistic Saivism
3. Bhutiraja Dualistic-cum-monistic Sarvism, Brahnavidya, Vidyatraya and Satarudriya
4. Bhutirajatanaya
(Helaraja) Dualistic-cum-monistic Saivism (and perhaps philosophy of grammar ?)
5. Laksmanagupta Tantra-prakriya (Krama, Trika and Pratyabhi�na or Traiyambaka school of monism) and the *Devipahcasatika* plus Saktanyasa
6. Samhhunatha Kulaprakriya (Ardhatraiyambaka school of monism) and the *Sripurvasdstra* plus several other matters.

JNANAGURUS

7. Sricandra Sarma ?
8. Bhava *Trisikasashtra* (?)
(? Bhavabhuti)
9. Bhaktivilasa ?
10. Yogananda ?
11. Abhinanda ?
12. SivaSakti ?
13. Vicitranatha ?
14. Dharmasiva Paroksa-diksa (partly)
15. Vamanaka Upaya-bheda
(? Vamanadatta)

16. Udbhata	Sister tradition of Krama system ?
17. Sribhutisa	
18. Bhaskara	<i>Sivasutras</i> and Spanda school (?)
19. Aniruddha	<i>Matanga Agama.</i>

(II) *Works*

From Abhinava's teachers we now turn to his works³ confining our enquiry to the titles cited in the *Tantraloka* alone. Interestingly the number of own works mentioned is not large. His first ever reference has been made to one *Anuttaraprakriya*² which has been found identical with the *Paratrimisikavivarana* by Jayaratha. It is to be noted that Abhinavagupta makes no mention of its authorship. He has referred to other *Vivrtis* on the *P.T.* but they are all by his predecessors³ and goes on citing views from one such *Vivrti* in the *T.A.* 13.150-154. In view of Abhinavagupta's silence on the authorship are we justified in branding the *Anuttaraprakriya* as his work? Perhaps yes, for (i) Jayaratha interprets *Anuttaraprakriya* as *Paratrisikavivarana*, which is exactly the title of Abhinavagupta's published work, (ii) Abhinavagupta has

1. For material from additional sources see Abhi. pp. 27-131; Abhinavagupta and His works, Raghavan, Varanasi, pp. 17-32 and also pp. 33-77; K.T., pp. 159-165.

2. अनुत्तरप्रक्रियायां वैतत्येन प्रदर्शितम् ।

एतत् तस्मात्ततः पश्येद्विस्तरार्थी विवेचकः ॥

T.A. 9.313

Jayaratha explains -

अनुत्तरप्रक्रियायामिति श्रीपरातिशिकाविवरणादौ इत्यर्थः ।

T.A.V., VI, p. 249

3. श्रीसोमानन्दकल्याणभवभूतिपुरोगमा: ॥

तथाहि श्रीत्रीशिकाशास्त्रविवृतौ तेऽभ्यधृद्युधाः । T.A. 13.149-50

shunned detailed discussion on the *inter se* relationship amongst categories where each succeeding category represents the power and each preceding the powerful and commends his another work for a detailed understanding. The problem, *inter alia*, has been treated in detail in the P. T. V. by Abhinavagupta (pp. 99-218). Abhinavagupta's commendation, coming as it does in the *Tantraloka*, assumes special significance because the *Paratrimisika* has been called the *Trikasutra* elsewhere and has been shown to serve as an index to the entire subject matter of Trika System,¹ (iii) The word "Purogamah" (i.e. pilots or precursors) clearly implies that he authored a commentary on the P.P. which was preceded by his teachers namely Somananda, Kalyana and Bhavabhuti. Profuse references to Somananda and his univocal acknowledgement of debt to the former towards the end of his P.T.V.² leave no doubt about the fact that the reference to the *Anuttaraprakriya*. is to his own work.

The other work which has found mention is the *Malinislokavartika* where the nature of five sources starting with their origin from the transcendental base has been taken up for elaborate treatment. One, eager to learn, may refer to it because Abhinavagupta is not in the habit of unnecessary repetition.³ This text

1. उक्तं श्रीतिक्षुवे च जायते यजनं प्रति । T.A. 12.15
Jayaratha adds श्रीतिक्षुवै इति त्रिकप्रमेयसूचिकायां श्रीपरादीशिकायाम्
इत्यर्थः । T.A.V., VII, p. 101 (12th Ähnika)
2. तत्त्वविनिर्मलस्थितिविभगिहृदये स्वयं प्रविष्टमिव ।
श्रीसोमानन्दमत्तं विमृश्य मया निबद्धमिदम् ॥
P.T.V., concluding verse 19, p. 282
3. मयैतत्सोतसां रूपमनुत्तरपदाद्युवात् ।
आरभ्य विस्तरेणोक्तं मालिनीश्लोकबार्तिके ॥
जिज्ञासुस्त एवेदमवधारयितुं क्षमः ।
वयं तृक्तानुवचनमफलं नाद्रियामहे ॥ T.A. 37.30-31

is identical with the *Malinivijayavartika* and is a versicular running commentary on the *Malinivijayottara Tantra*. This is none other than the famous *Sripurva-sastra*, the scriptural backbone of the *Tantraloka*. Pandey has successfully visualized a chronological order¹ among all the three works under reference which is as follows - *M.V.V.*, *P.T.V.* and *T.A.* - each coming in succession.

In this very context it is significant to note that Abhinavagupta makes an indirect reference to one of his works called *Pancika*. While commenting on the *T.A.* 23.75² Jayaratha yields sufficient information.³ It was a commentary which bore the title *Pancika* and was composed in versicular form as a quotation from it suggests. One thing is absolutely sure that the treatise was available to Jayaratha. Here again Abhinavagupta's reticence on its authorship is intriguing. It is Jayaratha who in another context refers to the *Pancika* as Abhinavagupta's composition.⁴ The relevant reference does not give an idea of the original text as to whose commentary it was. Banking on the contextual evidence (Abhinavagupta is discussing removal of inferior knowledge from an aspirant belonging to the lesser disciplines as pro-

1. **Abhi.**, pp. 30-33
2. अतएवाम्बुजन्मार्कदृष्टात्तोऽत्र निरूपितः ॥
3. निरूपित इत्येतद्विवरण एव पंचिकायाम् । यदुक्तं तत्र-
दिवाकरकरासारविरहात्तंकुचल्कजम् ।
सत्स्वप्यन्यग्रहमहः स्वेति नैव विकासिताम् ॥
एवं शिष्यहृदभोजं गृहणादविर्वर्जितम् ।
निमीलद्विकसत्येव पुनस्तत्पादपाततः ॥ T.A.V., X, p. 292 .
4. यत्पुनरनेन पंचिकायां व्याख्यातं तत्
तत्त्वक्रमसाम्यापादनहेवाकिनां केषांचन मतमिति । Ibid., X, pp 56-57.

pounded in the *Sripurvasdstra*¹ it, in all probability, should have been an exposition of the *Sripurvasastra*. If it be so, the work would be identical with one *Purvapancika* included by Pandey among the works of Abhinavagupta.² The contention gets support if we coordinate the statement of Jayaratha on the *T.A.* 16.135-36 where Abhinavagupta dwells on the 'assignment of the passage of a syllable' (*Padadhvanyasa*) in the context of Variety of the purifiables' (*Sodhyavacitra*) under Putrakadiksa (initiation concerning aspirant of Putraka class) with the one in the *P.T.V.*³ The work, as held by Pandey, might be an extremely large work if one remembers that the *M. V. V.* was a running commentary on the first verse of the *M. V. T.*⁴ of course briefly incorporating the total subject matter of all the 18 chapters. Since the *P.T.V.* alludes to this text, the chronological sequence of the four works would emerge somewhat like this - *Malinivijayavartika*, *Purvapancika*, *Pratyabhijna Vimarsini* and *Tantraloka*. It will be proper to conclude that all these works constituted a complete whole on the Tantrika material in a cognate field. It is significant to note that the *Malinivijayavartika* was written in the same house⁵ in which the *Tantraloka* was under-

1. श्रीपूर्वशास्त्रे तेनोक्तं यावत्तेनैव नोद्धृतः
अत्र ह्यर्थोऽयमेतावत्सूर्वोक्तस्तानवृहितः ।

.....दृष्टान्तोऽज्ञनिरूपितः ॥ T.A. 23.73-75

2. Abhi., p. 37. *Śripūrvapancikā* would be the better title.

3. वर्णमन्त्रपदरूपता शोध्यांशवृत्तिः—इत्यास्ताम्, अप्रकृतमेतत्, निर्णीतं च
मर्यंव श्रीपूर्वप्रभृतिपञ्चकामु । P.T.V., p. 147

4. प्रवरपुरानामधेये पुरे पूर्वे काश्मीरिकोऽभिनवगुप्तः ।
मालिन्यादिवाक्ये वार्तिकमेतद् रचयति स्म ॥ M.V.V. 2.335

5. Ibid.

taken.¹ It aimed at pleasing Sambhunatha² and was undertaken at the instance of Karna and Mandra.³ Similar was the case with the *P.T.V.* at the time of whose writing, like the *Tantraloka*, Abhinavagupta was under the care of Vatsalika⁴ and which was written at the request of Karna among others.⁵ The benedictory verse is common to all the three works. The ideas that have been dealt with in one text are skipped over or just referred to in other works. It is an irony of fate that the *Purvapancika* or *Pancika* is perhaps lost to us.

Only one more work that is available from references is the *Prakirnakavivarana*. Although the work is not cited by name in the *Tantraloka* - it is alluded to as 'elsewhere' (*Anyatra*),⁶ Jayaratha interprets the word '*Anyatra*' as *Prakirnakavivarana*. According to Abhinavagupta the causative operation (*Prayojaka-vyapara*) indicated in Sanskrit by the suffix Nic loses its primary meaning if it is related to the insentient prompter. The problem is: what is that constitutes the proper object of causative operation - one about which the relative action has already commenced or is yet to commence? Abhinavagupta says he has dealt with the issue in detail elsewhere, hence the reader should better not concentrate on this point here. In the *Tantraloka* and for that matter in whole of the Abhi-

1. T.A. 37.72

2. M.V.V. 1.4

3. Ibid. 1.11

4. Ibid., concluding verse 6, p. 279.

5. P.T.V., concluding verse 7, pp. 279-80.

6. इत्यं जडेन संबधे न मुख्या ष्पर्थसंगतिः ।

आस्तामन्यत विततमेतद्विस्तरतो भया ॥

अन्यतेति प्रकीर्णकविवरणादौ ।

T.A. 10.44

T.A.V., VII, p. 33

navan writings there is absolute lack of any other reference to this work. Whether the work is identical with or different from his own *Prakaranavivarana* has been discussed elsewhere.¹ It is, however, difficult to surmise about the precise nature of its contents. However, the word 'Prakirnaka' stands for 'miscellaneous'. Hence Abhinavagupta appears to have focussed on several relevant miscellaneous issues which were not primarily philosophical but, all the same, carried philosophical 'implications'. Such a hypothesis appears harmonious with the admission of Abhinavagupta that philosophical implications of grammatical issues (e.g., whether an inanimate entity can be endowed with causative action) received detailed consideration in this work.

Abhinava's most works are interspersed with the sprinklings of Stotras. In the *Tantraloka*, too, we find Abhinavagupta referring to his *Stotras* at least twice.² In the 26th Ahnika Abhinavagupta quotes one Arya and two Sardulavikriditas as the T.A. 26.63-65.³ One verse is quoted again as the T.A. 29.76. But the striking point about this *Stotra* is that it has not been quoted or cited, it has rather been assimilated into the text and made part of it. Since Abhinavagupta employs the word *Stotra* in plural

1. Contribution of Kashmir to Sanskrit Literature (unpublished), K.S. Nagarajan, thesis submitted to the University of Poona for the degree of Ph.D., 1961, p. 356; K.T., pp. 163-64. Also See Abhi, pp. 28,38.

2. स्तोत्रेषु वहृधा चंतन्मया प्रोक्तं निजाह् निके ॥ T.A. 26.62

3. The verses have been translated by me in my unpublished postgraduate dissertation "Abhinavagupta Ke Stotra; Eka Adhyayana" (Hindi) pp. 275-76. These verses form part of Naimittika Vidhi in the T.S., pp. 180-81 and one verse i.e., कृत्वाधारधरां etc. has been incorporated as M.V.V. 2.126.

(i.e., Stotresu) he seems to imply that he has been giving vent to his ideas through Stotras as and when occasion warrants so. In the *Tantraloka* we quite often come across with such verses which are replete with intense devotion.¹ But in the absence of any definite statement to this effect we assign the sorting out of such portions to the future ventures.

Before closing the discussion on Abhinavagupta's writings let us examine an intriguing statement from him. He says that one of the secondary items namely Naimittika (occasional functions) with its varieties has been dealt with in the *Tantrasara*.² The *Tantrasara* which is another work by the same pen, resounds the statement.³ Now the problem is that the *Tantrasara*, as we know, is a shorter version of the *Tantraloka* on the admission of Abhinavagupta himself.⁴ In all probability the *Tantraloka* must precede the *Tantrasara*; how could the *Tantraloka*, therefore, contain a reference to the *Tantrasara*? One thing is certain that the *Tantrasara* is posterior in chronological order - it was a summary in simple words intended to enlighten all and sundry.

1. Cp. विदितमृतिसतत्त्वाः संविदम्भोनिधाना-

दचलहृदयबीर्याकर्षनिष्ठीठनोत्थम् ।

अभूतमिति निर्गीर्ण कालकूटेऽत देवा

यदि पिबथ तदानीं निश्चितं वः शिवत्वम् ॥

T.A. 28.367

2. इति नैमित्तिकं श्रीमत्तन्त्रसारे निस्पितम् ।

वयोर्विश्वितमेदेन विशेषाचार्चनिवधनम् ॥

Ibid. 28.9

3. नैमित्तिकं ज्ञानलाभः समयनिष्ठतिलाभः इत्येतत् नैमित्तिकं विशेषाचार्चकारणम् ।

T.S., KSS XVII, p. 179

4. विततस्तन्त्रालोको विगाहितुं नैव शक्यते सर्वे ।

ऋजुवचनविरचित्मिदं तु तन्त्रसारं ततः शृणुत ॥

Ibid., p. 2

(Opening verse 2). Also see pp. 96-97, 98, 99, 130, 170, 186-87, 194-95.

In all likelihood it seems to be a reference to some other work of the same name. Luckily Abhinava-gupta in his *P.T. V.* refers twice to this work and quotes therefrom.¹ In the same work he further quotes twice from some *Trikatantrasara*². It appears that both of these texts were identical and were, perhaps, a scriptural work, on the Trisika offshoot of Kaulika discipline. According to Dwivedi³ this work is also known variously as the *Sadardhasastra*, *Sadardhasara*,⁴ *Sadardhahrdaya*, *Sarasdsana* and *Sarasashastra* etc. However, the evidence is too sketchy to hazard a definite opinion. We are, however, inclined to think that while the *Tantrasara* and the *Trikatantrasara* formed one unit, *Sadardhasastra* etc. represented a separate unit standing perhaps for the *P.T.* which is reckoned as the *Trikasutra* and *Sadardhahrdaya*⁵ by the *Tantraloka* itself. Sometimes these very names have

1. तथाहि श्रीतन्त्रसारे—

त्रिशकार्थस्त्वया प्रोक्तः सर्वकोटिविस्तरः । इति । P.T.V., p. 17
 × × ×

यदुकर्तं श्रीतन्त्रसारे

“धारयन्ति पशोः पाशान्भावान्स्वात्ममयोस्तथा ।

विद्यामायानियत्याद्याः शोष्यास्तेन प्रयत्नतः ॥” इति । P.T.V., p. 117

2. अतएव तथाविधबीजकुसुमैकघनभावशिवशक्तिसंघटः स्वयं स्वात्मनैव पूज्य इति इत्यपदिष्टम् श्रीविक्रितन्त्रसारे—

“शिवशक्तिसमापत्त्या शिवशक्तिघनात्मकः ।

शिवशक्तिसमापत्तित्रिकं संपूजयेत्परम् ॥” इति । Ibid, p. 184

× × ×
 एवमानन्दयोग एव हृदयपूजा, यथोक्तं विक्रितन्त्रसारे

“आनन्दप्रसारः पूजा तां निकोणे प्रकल्पयेत् ।

पूष्पधूपादिगन्धैस्तु स्वहृत्संतोषकारिणीम् ॥ इति । Ibid, p. 223

3. Vide Upodghata, pp. 39-40

4. T.A. 12.15

5. Ibid. 31.54

been used to refer to the *Tantraloka* also.¹ In the absence of conclusive denotation, it will be better to leave the things as they are at the moment.

If we shift from the *Tantraloka* to the material in Jayaratha we are likely to conclude that Abhinava-gupta undertook one more book called the *Anupratyabhijna*.² On a closer scrutiny the view cannot be conclusively maintained, because much will depend on how we construe the phrase "Anenaiva"³ i.e., as qualifying 'Anupratyabhijnakrta' or 'Abhiprayena'. In view of the obvious contextual emphasis sought to be laid down by Jayaratha, construing Anenaiva with Abhiprayena seems more logical. On such a view Anupratyabhijna will not tend to be Abhinava-gupta's but rather someone else's work. Our other informations about this work and its author are practically nil.

(III) *Methodology*

The undertaking of the *Tantraloka* was a very ambitious, massive and intricate project for Abhinava. Covering the vast panorama of the anarchous tantric literature of varying hues was no mean task. It appears that Abhinava evolved certain guiding principles, criteria and methods to handle the mate-

1. See Upodghata to N.S.T., Dwivedi, p. 37.

2. Vide K.T., p. 160. We revise our opinion as expressed there as per ensuing discussion. Also see Upodghata, p. 17

3. यदुक्तं श्रीप्रत्यभिज्ञाकृता—“तद त्वर्पकादुपाधेस्तदाकारस्वं, चित्तल्लस्य
तु निजैश्वर्यात् ।” इति । अनुप्रत्यभिज्ञाकृताऽप्यनेनैव अभिप्रायेण,
नाथ त्वया विना विम्बं स्वच्छे स्वास्थ्यनि दर्शितम् ।
प्रसेना दर्पणेनैव प्रभावाद्भावमण्डलम् ॥” इत्याद्युक्तम् ॥

rial in hand in such a manner as to weave a well-knit and coherent pattern. It is really amazing to see a subtle unity of purpose and presentation permeating the whole of the *Tantraloka* without affecting the diversity of content and treatment.

(a) GUIDING PRINCIPLES OF EXPLANATION

Of all the characteristics of the *Tantraloka*, the two are the most prominent - it is a comprehensive compendium and a glossorial treatise. Fused together they put the *Tantraloka* in proper focus - it is a masterly compendium written in a glossorial style. As is quite usual with Abhinava, he does not keep us in suspense about his guiding principles. He devotes 10th and 11th ancillary topics - methods of explanation and listening respectively - under Naimittika Vidhi (28th Ahnika) and spells out the following imperatives of explanation relying upon the authority of the *Devayayamala Tantra* -

1. सूत्रपदवाक्यपटलग्रन्थक्रमयोजनेन सम्बन्धात् ।
अव्याहृतपूर्वापरमुपवृह्य नयेत वाक्यानि ॥
मण्डुकप्लवसिंहावलोकनाद्यर्थाथ्यर्थं न्यायैः ।
अविहृतपूर्वापरकं शास्त्रार्थं योजयेदसङ्कीर्णम् ॥
तन्त्रावर्तनवाधप्रसङ्गतकार्दिभिश्च सन्त्यायैः ।
वस्तु बदेद् वाक्यज्ञो वस्त्वन्तरतो विविक्षतां विदधत् ।
यद्यत्याहृतिपदबीमायाति तदेव दृढतरैर्न्यायैः ।
बलवत्कुर्याद्दूर्घ्यं यद्यप्यग्ने भविष्यत्स्यात् ॥
दृढरचितपूर्वपक्षप्रोद्धरणपथेन वस्तु यद्वाच्यम् ॥
शिष्यमतावारोहति तदाशु संशयविपर्ययैविकलम् ॥
भाषण न्यायो वादो लयः क्रमो यद्यदेति शिष्यस्य ।
सम्बोधोपायत्वं तथैव गुरुराश्रयेद्व्याख्याम् ॥ T.A. 28.400-405
Jayaratha adds— “यागत्त्वात्मकपौर्णमासाङ्गाप्रयाजानुयाजवदेकमनेकसाधारणं तन्त्रम् । अवधातादेविव यावद्व्यमसङ्कृत्युक्तिरावर्तनम् । चमसगोदो-हनादिकदसक्तप्रतिषेधो बाधः । पशुपुरोडाशवत् परमव्यपातिनो निजतन्त्रनैरर्पेष्येण

(i) Sentences must be interpreted keeping in view the total textual perspective and their consistent construction must take into account the aphorism, phrase, sentence, chapter and section of the text, etc.

(ii) For lucid perspectival interpretation selective handling of the material or its over-all viewing may be resorted to as demanded by the occasion.

(iii) The item under reference is to be distinguished from other objects by resorting to various methods defined by common application (Tantra), exclusive application (Avartana), negation (Badha), contextual or incidental discussion (Prasanga) and exploration of the potential options (Tarka) as well as transference of one attribute to another (Atidesa).

(iv) Each utterance must be vigorously subjected to scrutiny and the opposite view, though to be denounced later, ought to be fortified with stronger arguments.

(v) The substantiation of the relative issue by demolishing the strongly conceived *prima facie* defence leads to quicker grasp free from suspicions and contrary ideas.

परकीयेनैव तन्द्रेण सम्पादनं प्रसङ्गः । संशयनिर्णयान्तरालवर्ती भवितव्यतात्मकः प्रत्ययस्तर्कः । आदिशब्दादतिदेशाद्यः भाषा संस्कृतादिरूपा षोडा भिन्ना । न्यायः प्रागुक्तो लौकिकः शास्त्रीयो वा । बादस्तत्त्वनिश्चयफलरूपः पक्ष-प्रतिपक्षपरिग्रहः । लयो व्याख्येयवस्तुनिष्ठतत्त्वान्तरात्मा व्याख्यानाभ्यासः । क्रमः पाठार्थपरिपाटीविशेषः ।

T.A.V., XI, pp. 172-174

It may, however, be noted in passing that the T.S. substitutes Prasanga and Tarka with Samuccaya (conjunction or aggregation) and Vikalpa (option). Abhinava does not explain these words. M.R. Shastri in his editorial footnote (p. 189) adds -अनेकक्रिया-कारकसंबंधः समुच्चयः, शब्दज्ञानानुपाती वस्तुशूल्यो विकल्पः ।" Collective presentation of similar instances and statement of an optional instance, however, seem to be better explanations.

(vi) Linguistic variants (Bhasa), classical and conventional rules (Nyaya), close grasp of the pros and cons leading to conclusive appreciation of a theme (Vada), regular homework at the theme (Laya), particular manner of textual interpretation (Krama) - these are the several alternatives out of which a teacher is supposed to employ one he finds most conducive and convenient for enlightening his student.

As an addendum another remark from Abhinava in some other text¹ - we are committed to confine ourselves to the pages of the *Tantraloka* alone - may appear beneficial to refer to. The author of a scholastic treatise, according to him, has a multi-directional going - something he has to condense, something to enlarge, something he has to insert and something to skip. It is only then that he becomes a Sastrakara and is able to communicate adequately.

(b) MULTI-TIER HANDLING OF THE SOURCE MATERIAL

It is interesting to see how Abhinava employs all these - -and many more norms - -in his *Tantraloka*. Quite in line with his extensive treatment his method has several tiers and we now propose to take an account of them. One, however, must be cautious that Abhinava has an extremely complex style serving various ends at a time, hence certain amount of overlapping will be unavoidable. The *Tantraloka* being a digest of the Tantras the first thing that arrests our attention is his methodical handling of the source

1. संकोच्य किञ्चिदिह किञ्चिदथ प्रसार्य
प्रक्षिप्य किञ्चिदिव किञ्चिदथाप्यपास्य ।
विद्वांज्जनो भवतु संप्रति शास्त्रकृच्च
सम्यकप्रचारणविधिः स हि जन्म तस्य ॥

material. In this area again his role is manifold. He has to identify the sources, make his pick, scrutinize it and then edit the same before it is reduced to writing. As we shall see later in detail he first sorts out the source material under three heads - (1) basic, (2) general and (3) specific. For instance, the *M.V.T.* is the basic source, the *SV.T.* and *Sp.K.* are the general sources and the remaining are the specific sources pertaining to the specific items. In culling material from them his first criterion is utility (*upayoga*)¹. Even if a thing has been discussed at length in the original sources, Abhinava would avoid touching upon it if it does not serve the purpose in hand. The notion of utility includes that of relevance as well. Abhinava, though, categorically dispels doubts regarding his capacity for an elaborate treatment, he would scrupulously restrict himself to the relevant material² and move ahead. Abhinava's third criterion is to conform to the factual position. Even though a specific treatment may sometimes look at variance with his known stand, he would not feel shy of recording the same.³ His fourth guiding principle behind a specific selection is its consistency with the general theme. Sometimes a text (the *M.V.T.* in this case) that may be wholly relevant as being advocate of a

1. श्रीमत्तैशिरसे तच्च कथिते विस्तराद्बहु ।
इह नो लिखितं व्यासभ्याच्चानुपयोगतः ॥ T.A. 3.256-57

2. स च नो विस्तरः साक्षाच्छक्ष्यो यद्यपि भाषितुम् ।
तथापि मार्गमालेण कथ्यमानो विविच्चताम् ॥ Ibid. 10.153

Jayaratha explains मार्गमात्रेण as दिङ्मात्रेण। T.A.V., VII, p. 107.

3. तथापि वस्तुसत्तेयमिहास्माभिनिरूपिता T.A. 19.219
 Mark the words इह अस्माभिः and also the prefatory remark
 of Jayaratha—नु यद्येवं तत् कथं भोवतुभोग्ययोर्मुगपदुत्तादो भवते च
 उक्तः, इत्याशङ्कयाह । T.A.V., VI, p. 175

consistent theory is quoted at random only to highlight its uniform approach.¹ His choice is quite deliberate being invariably guided by the twin canons of consistency and relevance and in so doing he would not desist from rearranging the whole thing.² This will perhaps explain the two conflicting approaches in the 16th and 19th Ahnikas. It is the demand of relevance that they, though opposed to one another, fit in the two different chapters dealing with the 'assignment of purifying Mantras' in respect of the 'purifiable categories' and the 'assignment of words' in respect of the 'instant passing away' respectively.³ His unflinching faith in relevance and utility is further exemplified by his handling of Dhyana (meditation) - a sub-upaya under Anava. Anava-upaya in a sense is a series of sub-upayas where, as per agamic order, Uccara comes first followed by Karana, Dhyana and Varna respectively. Abhinava here interferes with the agamic sequence and places Dhyana in the beginning to be followed by Uccara, Karana and Varna in that succession owing to their respective superior efficacy.⁴

1. अष्टादशपटलस्य एकवाक्यतां दर्शयितुमालूनविशीर्णतया अयं ग्रन्थः
संवादितः । T.A.V., III, p. 114
2. एतच्च यद्यपि श्रीस्वच्छन्देत्रिविधादहंकारादनन्तरमुक्तं तथापि इह विकार-
षोडशकसाजात्येनैव व्याख्यातम् । Ibid. V, p. 199
3. केवलशोधकमन्त्वन्यासाभिप्रायतो महादेवः ।
तत्त्वक्रमोदितमपि न्यासं पुनराह तद्विरुद्धमपि ॥ T.A. 16.231
Jayaratha adds महादेवो हि शोध्यानां षट्त्रिशत्त्वानां क्रमेण
तन्यासपुरःसरीकारेण उदितमपि शोधकमन्त्वन्यासाभिप्रायेण पुनस्तद्-
विरुद्धमपि एकान्नविशेषः (19th Ahnika devoted to सद्य
उत्कान्तिनिरूपण) पदानां न्यासमाहू तदन्यथात्येनापि अकथयदित्यर्थः ।
T.A.V., X, p. 89
4. उच्चारकरणाद्यानवर्णेरभिः प्रदर्शितः ॥
अनुत्तरपदप्राप्तावभ्युपायविधिकमः ।

One of the reasons for selective treatment lies in the difficulty in understanding the original source. He prefers dealing with the incomprehensible material omitting the easier one.¹ But that does not mean he would compromise authenticity for convenience. He would not commit an agamic source, even when he is sure of its stand, to a particular thesis, if the same has not been unequivocally propounded.² Thus while authenticity guides enumeration, easy comprehension guides omission. According to Jayaratha one of the criteria that guided the selective treatment was practicability and general applicability. It is possible he might have propounded different views of different people in some other writings, but it is impossible and impractical to take cognizance of all the views at one place.³ Notwithstanding adherence to these

अकिञ्चिच्चन्तनं वीर्यं भावनायां च सा पुनः ॥

ध्याने तदपि चोच्चारे करणे सोऽपि तद्धनी ।

स स्थानकल्पने ब्राह्मिति क्रममुपाश्रयेत् ॥

T.A. 5.155-57

Jayaratha supplies the proper context -

ननु उच्चारादीनाम् आगमेऽप्यनेनैव क्रमेण पाठः इति कथमिह तदुल्लङ्घनेन ध्यानोपक्रममेषां निर्देशः कृतः इत्याशांक्याह एवं पूर्वं पूर्वमुत्तरत्वं वीर्यमिति पाठक्रममपहाय अर्थक्रमावलम्बनेन अन्यथैव निर्देशः कृतः ।

T.A.V., III, pp. 468-469

1. शेषास्तु सुगमरूपाः शब्दास्तनार्थं मूढ्येदुचितम् ॥ T.A. 9.88

2. अनया तु दिशा प्रायः सर्वमेदेषु विद्यते ॥

भेदो मन्त्रमहेशान्तेष्वेष पञ्चदशात्मकः ।

तथापि स्फटताभावात्सन्नप्येष न चर्चितः ॥ Ibid. 10.183-84

Abhinava says, although the thirteenfold character is also possible in water, like earth, the same has not been propounded as it has not been clearly, unambiguously, discussed in the *Sripurvasastra*.

3. अत्र च चतुर्भिरङ्गालैः इति । यत्पुनरनेन पञ्चकायां व्याख्यातं तत् तत्स्वक्रमसाम्यापादानहेवाकिना केषांचन मतिमिति । नहि सर्वसर्विक्या एतदापादयितं पार्यते इति किमशक्यार्थाभिनिवेशेन ।

(Comm. on T.A. 16.135-138). T.A.V., X, 11.56-57

norms occasionally, though sparsely, there appears to be an element of casualness in Abhinava's treatment. At such places Abhinava does not go deep, but restricts himself to the surface material. For example, Ananta, the presiding deity of the earthy regions (regions finding berth in the category called earth), is depicted as seated on a boat 'within' waters.¹ Now the word 'within' (Antah) is either interpreted as 'residing above' (i.e., outside) or as 'gradual presence' (of 100 Rudras beginning with Ananta) but in no case as 'inside'. Why did Abhinava, instead, not choose a clearer expression to avoid likely confusion? Jayaratha suggests that as Abhinava's main preoccupation was to produce a compendium he made a cursory choice of the material as it appeared on the face of it, if it did not affect his logical position. This type of choice has been designated as 'expanded' or 'shallow'² (Uttana) and Abhinava takes recourse to it several times. Reasons of space and fear of unwieldy size of the text also placed certain constraints on Abhinava in the final selection of his material.³ But such a situation is consequent upon one of the three courses adopted by Abhinava - (1) He has already dealt with the similar material from other sour-

1. नेता कटाहृद्वाणामनन्तः कामसेविनाम् ।

पोतारुद्धो जलस्यान्तर्मध्यानविवृणितः ॥

T.A. 8.21

2. जलस्यान्तर्स्त्वयर्थात् तदुपरि संस्थितः । क्रममात्रमेवाभिधित्सितं न त्वन्तर्बहीष्पत्वमपि । एवं इत्यादावपि व्याख्येयम् । एतच्च उल्लानतयैव गृहीत्वा संग्रहकाराः प्रवृत्ताः, इति तत्र तथाभ्यधुः, येनात्स्य अन्तरवस्थाने भ्रान्तिबीजत्वं प्ररूढम् ।

T.A.V., V, pp. 14-19

3. Cp. अनयैव दिशा नेयं मतद्वयकिरणादिकम् ।

ग्रन्थगौरवभीत्या तु तल्लिखित्वा न योजितम् ॥

T.A. 13.284; also

ces and candidly admits existence of the additional connected material which he has not deliberately used. In this context he occasionally advises the reader to refer to the original text itself;¹ (2) Sometimes he implies that his treatment is strictly confined to the basic sources and further reference to other sources will add only unnecessary bulk to the work;² (3) A thing may be relevant and contextually justifiable to refer to, but it leads to innumerable varieties depending upon the individual preferences. For example, in the *M. V. T.* (Sripurvasastra) elemental submergence (Bhautavesa) finds place after fifty varieties of Rudrasakti-samavesa, but Abhinava though admitting its relevance and utility chooses to skip it.³ But he continues to have an open mind. As and when he finds his 'basic' sources less vocal, he does not shirk laying his hands on other cognate sources.⁴

1. Cp. इत्यादिगद्वरोक्तं तत एव पठेद्बहु । T.A. 28.226

Jayaratha remarks—तत एव बहु पठेदिति अस्माभिस्तु ग्रन्थविस्तरभयान्तं पठितमित्यभिप्रायः । T.A.V., XI, p. 89

2. Cp. प्रत्येकवर्णगोऽप्युक्तः सिद्धयोगीश्वरे मते ॥

देवताचक्किन्यासः स बहुत्वात्र लिप्यते । T.A. 30.25-26

Jayaratha's observation is important—

बहुत्वादिति ग्रन्थविस्तरभयादिति प्रक्रान्ते श्रीपूर्वशास्त्रे हि एतत्पूजनं न आन्मातम् इत्याशायः । T.A.V., XII, pp. 187-88

3. लद्वशक्तिसमावेशः पञ्चधा ननु चर्चयेते ।

कोऽवकाशो भवेत्तत्र भौतावेशादिवर्गंने ॥

प्रसंगादिति चेत्समाधिः संभवक्षयम् ।

नास्माकं मानसावर्जीं लोको भिन्नहर्चिर्यतः ॥ T.A. 1. 192-93

4. Vide इह (अप्तल्लवे भुवनेशाष्टकताप्रसगे) श्रीस्वच्छन्दशास्त्रानुसारं प्रक्रमेऽपि (श्री) पूर्वशास्त्रप्रक्रियप्राणां पाठे, अयमग्रण्यो—यदेतदेव भुवनेशाष्टकमप्तल्लवे सर्वाग्मेषु प्रधानतया उक्तम् इत्यत एव प्रतिष्ठापाम् एतदाद्यष्टकसप्तकस्वीकारेणैव सर्वेत भुवनानां संकलनम् । T.A.V., V, p. 145

(c) INTERPRETATION AND ITS NORMS

Likewise Abhinava has tried to fashion a model for interpreting the source material. In all his writing Abhinava's obsession with three aims is obvious. They are (1) authenticity (2) unambiguity and (3) communicability. First of all, therefore, he tries to find out the meaning of the word employed, then grapples with the sentence¹ and then discovers its implication² and if the same still lacks in clarity, he picks up a suitable illustration.³ While looking for denotation of a word he tries to fix up a modality for interpretation - whether it is to be explained literally,⁴ etymologically or by implication. Sometimes even if some scriptural authority on an etymology or linguistic construction is not readily available, Abhinava would like one to exercise one's common sense, as it is not always possible to lay down everything in a book.⁵ He always calls upon the intelligent reader to make his own guesses and draw inferences from a logical construction of the source texts, even if there is no explicit averment.⁶ Abhinava is very methodical and meticulous. In interpreting a text he first decides upon the reading and critically edits it, if there are more readings than one or if there is confusion or

1. पदार्थयोजनानन्तरं वाक्यार्थमपि योजयितुमाह् । T.A.V. I, p. 206.
2. एवमेतत्पदार्थद्वारेण व्याख्याय तात्पर्यमुखेनाप्यभिधत्ते । ननु विसर्गशब्दो गवतौ केन निमित्तेन प्रवृत्तः Ibid. II, p. 99
3. इत्याशङ्कां दृष्टान्तोपदर्शनद्वारेण उपशमयति Ibid., II, p. 146
4. इह सर्वत्र शब्दानामन्वर्थं चर्चयेद्यतः । T.A. 6.30
5. cp. अतोऽधशब्दस्योक्तेष्यं निरक्तिनर्मदिताऽपि चेत् । कवचित्स्वबुद्ध्या साप्युहा किशल्लेख्यं हि पुस्तके ॥ Ibid. 6.33
6. cp. इत्येवं शुद्धतत्त्वानां सुष्ट्या शिष्योऽपि तन्मयः । भवेद्धयेत्तसूचितं श्रीमालीनीविजयोत्तरं ॥ Ibid.17.111

difference of opinion.¹ He further examines the various interpretations already offered and finally puts his stamp on one. In agamic circles there was a dispute as to whether Avyakta springs from Maya or Kala. While the *Rauravasamgraha* of Brhaspati subscribed to the former premise, the *Sripurvasastra* swore by the latter. Abhinava sides with the *Rauravasamgraha* and declares all other alternative views as inconsistent and misleading.² In fact he seems to have an air of finality about his interpretation. In the process of interpretation he sometimes replaces the original agamic phrase thereby eliminating confusion and according proper meaning to both at the same time.³ He then identifies the difficult portions. Sometimes it is a word⁴ and sometimes it is a sizable part of the text. In the latter case he will leave out the easy portion and take up the difficult one. This offers one of the reasons why Abhinava calls his *Tantraloka* as the *Vartika*. In this connection a reference may be made to the *Tantraloka* 8.171-178

1. इह सर्वं भुवनेश्वराणाम् आदिग्रहणेनैव प्रकान्तेऽपि संग्रहे स्वकण्ठेनैव पठेऽयमाशयो—यदद्र बहूनि शास्त्रान्तरेषु असमञ्जसानि पाठान्तराणि संभवन्ति—इति श्रोतुणा भाभूत्समीक्षाः । T.A.V., V, p. 186
2. तत एव निशाच्छानात्कलीभूतादिलङ्घकम् ॥
इति व्याख्यास्मदुक्तेऽस्मिन् सति न्यायेऽतिनिष्फला । T.A. 9.41-42
3. Jayaratha explains निशाच्छानात् as मायाद्यात् तत्त्वात् and अलिङ्घकम् as अव्यक्तम्. His prefatory remark is important - अतएव च एवं विसंवादादशङ्कया अत्र यदन्यरन्यथा व्याख्यातं तदप्रयोजकमेव, इत्याह
T.A.V., VI, p. 41
3. Vide धारिकाप्यायिनी बोद्धी पवित्री चावकाशदा ॥ T.A. 11.33

Jayaratha comments on the word -

- पवित्री—“पूजा॑ पवने” इत्यस्य ह्यं प्रयोगः । उत्सूयिनी तु ऐशः पाठः । T.A.V., VII, p. 30 (11th Åh)
4. Vide शेषास्तु सुगमरूपाः शब्दास्तदार्थमूहयेदुचितम् T.A.9.88

where Abhinava devotes full eight verses to the explanation of the 1st of the two verses quoted by him earlier (*T.A.* 8.169-170) from the *Raurava Vrtti* verbatim, as he felt it might be difficult to comprehend¹ otherwise. Since he does not want to leave anything at the mercy of an unintelligent reader, he once even cites a long portion (*T.A.* 13.164-195) from the *Nandisikhatantra* word by word so that even an ordinary reader may be able to grasp the proper import.² He then, for a proper interpretation, sets upon both the stages of textual investigation - internal as well as external. In the first instance he analyses the whole text and arranges the entire subject-matter in a logical order and in the second he contrasts and compares the basic sources with the cognate sources and also the cognate sources with the basic ones so as to get a clearer and more detailed picture of the issues at hand. For example, in the 13th³ and 15th⁴ Ahnikas

1. इत्याशङ्कयाह... तद्ग्रन्थमेव पठति... तवाद्यं श्लोकं विषमत्वात् स्वयमेव व्याच्छ्टे, द्वितीयस्तु सुगमत्वात् स्वयं न व्याकृतः।
T.A.V., V, pp. 122-128
2. श्रीमन्नन्दिशिखातन्त्रे वितत्पैत्रिरूपितम् ॥
प्रश्नोत्तरमुखेनेति तदभ्यन्तं निरूप्यते ।
.....
इत्येष पठितो ग्रन्थः स्वयं ये बोद्धु मक्षमाः ।
तेषां शिवेन्द्रितस्वादाद् बोधो दाढ्यं व्रजेदिति ॥
Ibid. 13.196
3. एवं प्राणिवषयो ग्रन्थ इत्यानन्यत्र तु स्फुटम् ।
ग्रन्थान्तरं मध्यतीवशक्तिपातांशसूचकम् ॥
.....
स इत्यन्तरे ग्रन्थ एष द्वितीयविषयः स्फुटः ॥
अन्यस्तु मल्लतीव्राण्यशक्तिपातविधिं प्रति ।
Ibid. 13.216-17
-
अन्ये पिवामुरित्यादि ग्रन्थं प्राप्नन्थसंगतम् ॥
कुर्वन्ति मध्यतीव्राण्यशक्तिसंपातगोचरम् ।
तमाराघ्येति तु ग्रन्थो भन्दतीवैकणोचरः ॥
Ibid. 13.246-47
Ibid. 13.253
4. न चाधिकारिता दीक्षां विना योगेऽस्ति शांकरे ।
न च योगाधिकारित्वमेकमेवानया भवेत् ॥

Abhinava makes a first hand, direct analysis of the contents of the *Sripurvasastra* and while reconciling the whole text, he even pin-points the textual portions that supposedly have bearing on the relevant theses (here 'descent of grace' and 'initiation' respectively) being propounded. The second phase (i.e., external) of his enquiry is seen where he abides by the authority of the *Nandisikhatantra*¹ or *Svacchandatantra* when he finds it more comprehensive but quite in tune with his basic scripture the *M.V.T.*² The moment he notices variation, he strikes a note of caution and amends his treatment accordingly. In pursuance to this he discusses five gross elements (constituting physiological fetters) not after threefold egoity, as is done in the *Svacchandatantra*, but as constituting sixteen modifications of Prakrti.³

(d) PRESENTATION: MULTI-ENDED STYLE

There is a system about his presentation also. The

अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीभया ।
इत्यस्मिन्मालिनीवाक्ये साक्षान्मोक्षाभ्युपायता ॥
दीक्षायाः कथिता प्राच्यग्रन्थेन पुनरुच्यते ।
पारम्पर्येण संस्कृत्या मोक्षभोगाभ्युपायता ॥

T.A. 15.4-7

The same thing he does in connection with the *Matanga sastra*.
See सम्यग्ज्ञानस्वभावा हि विद्या साक्षाद्विमोचिका ॥

उक्तं तत्रैव तत्त्वानां कार्यकारणभावतः ।

हेयादेयत्वकथने विद्यापाद इति स्फुटम् ॥ Ibid. 15.9-10

1. ननु श्रीपूर्वशास्त्रमधिकृत्य इदम् (i.e. प्रतिभेद शंका शास्त्र्यते) उच्यते इत्युपक्रान्तं, तत्किमिह श्रीमन्त्निदिग्दिवावावान्तरग्रन्थार्थकथनेन इत्याशङ्क्याह— एनमेवार्थभन्तःस्थं गृहीत्वा मालिनीमते ॥ Ibid. 13.199

मालिनीमते निरूपितम् इति प्राच्येन संबंधः । T.A.V., VIII, p. 127

2. Vide ibid, V, p. 145.

3. एतच्च यद्यपि श्रीस्वरूपन्दे विविधादहंकारादनन्तरमुक्तं तथापि इह विकार-
पोडशक्साजात्येनैव व्याख्यातम् ॥ T.A.V., V, p. 199

first thing that appeals even to a casual reader is awareness of this mission that is reflected in his style. He conceives the *Tantraloka* as an organic whole and every section is so interwoven in order to serve a continuing integrated purpose that it is difficult to view one section in complete isolation from the other. He adopts twofold strategy to achieve this objective - one, notwithstanding his commitment to contextual relevance Abhinava does not consolidate his treatment of a particular issue at one place, instead he spreads it over several places catering for the demand of related issues;¹ two, he lets one chapter slide into the next and thereby maintains the structural unity. The second strategy is called Sancaya Nyaya (i.e., analogy of an aggregate or accumulation) by Jayaratha,² where the first half of the concluding verse in every chapter marks the end of the current chapter

1. For example, Karanas (Karana means 'intelligent practice' — करणं सप्तधा प्रादुरभ्यासं बोधपूर्वकम्— T.A. 5.129) which ought to have been exhausted under Anava-upaya (5th Ahnika) are discussed in at least five different chapters namely 11th, 15th, 16th, 29th and 32nd. Similarly, one of the ancillary issues called Paratattvantahpravesalaksanani was a proper topic under Kulo-paya (3rd and 29th Ahnikas) but which has been considered under Anava-upaya. Abhinava and Jayaratha, who closely follows him, no doubt have their justifications but they only strengthen our contention that the *Tantraloka* has to be looked into as a 'whole'. See Jayaratha -

ननु भेदशाणविकल्पसंस्काराधायित्वत्वाद् बुद्ध्यानादीनां स्पष्टमेवाणवोपायत्वम्
इति युक्तमत तदभिधानम्, परतत्वान्तःप्रवेशलक्षणः पुनरग्रमपायो निर्विकल्प-
स्वरूपत्वान्तं तथा, इति कथमस्यात्माभिधानम् ? इत्याशङ्क्याह—

T.A.V. III, p. 433

2. इह आत्मिकादात्मिकान्तरस्य संचयन्यायेन परस्परमनुस्थूततां दर्शयितुम्
एकेनैव श्लोकेन तत्पर्यन्तप्रारम्भयोरुपसंहारकमौ करोति इति अस्य ग्रन्थकारस्य
शैली इति ।

T.A.V., I, p. 309

while the second half the beginning of the next chapter. He breaks this rule only once at the end of the 36th chapter where he uses one single half to denote conclusion and commencement both.¹ The third connected strategy aims at complete fusion of the quoted agamic text in the body of the *Tantraloka*. But for Jayaratha we would never know what is the precise source material and what is Abhinava's treatment of it. Quite often we know it from Jayaratha's obvious comments and sometimes by contrasting it against the excerpts cited from the original by Jayaratha. For the sake of clarity we cite just one example in the footnote below.²

This fusion of original, however, with his own treatment is Abhinava's peculiar tool which he has used with master precision and canny skill to serve diverse ends and is not so simple a mechanism as it sounds at the first instance. As we have already seen, Abhinava (i) sometimes simply refers to the text³, (ii) sometimes reproduces agamic authority⁴

1. इह आहिकादाहिकान्तरस्य परस्परमनुस्यूतां दर्शयितुम् आद्यन्तयोरेकेन इलोकेन पृथगुपसंहारोपक्रमयोरुपनिबन्धेऽपि सांप्रतं ग्रन्थान्ते तदाश्लेषमत्यन्तमवद् द्योतयितुमेकेनैव अर्धेन युगपत्तदुपनिबन्ध इति । T.A.V., XII, p. 390

2. The text of the *Tantraloka* runs as -
तदेव मोक्ष इत्युक्तं धात्रा श्रीमत्तिशास्त्रे ॥

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत् ।

इतरस्तु तदैवेति शास्त्रस्यास्य प्रधानंतः ॥ T.A. 1.50-51

Compare with the corresponding extract from the *Nisatana* as quoted by Jayaratha -

“विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत् ।

विकल्पयुक्तचित्तस्तु ह्यात्मानं शिवमव्ययम् ॥

पश्यते भावशुद्ध्या यो जीवन्मुक्तो न संशयः ।” T.A.V., I, p. 84

3. उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः । T.A. 1.165

4. तत्त्वस्त्रेव ग्रन्थं पठति T.A.V., I, p. 202 (T.A. 1.168-170 is a reproduction from the M.V.T.)

verbatim, (iii) sometimes elects to present a gist in his words¹ and (iv) sometimes partly quotes and partly summarizes.² Each one of these alternatives is purpose-oriented. In quoting directly he is guided by his desire to remove confusion.³ When he employs his own language, it is either in order to summarize⁴ or to introduce next topic⁵/matter/text after incorporating relevant material from the authority concerned. Sometimes, while retaining the original Agama intact, Abhinava reverses the order of subject and predicate and thereby tries by implication to uphold his stand as he has done in the case of the *Matanga Agama*.⁶ In modifying the quoted authority sometimes certain altogether different considerations have weighed. For instance, he alters the text of the *Sripurvasastra* from 'Na dvaitam napi cadvaitam' to 'Na dvaitam napi cadvyayam' (*T.A.* 4.106) just for metri-

1. एतदेवार्थद्वारेण दर्शयति *Ibid.*, II, p. 121 (introducing *T.A.* 3.115 which refers to the *Bhagvadgita*)
2. तत्त्वमेव ग्रन्थमर्थतः शब्दतश्च पठति *T.A.V.* XIII, p. 150 (Reference is to the *Srlgahvara Tantra* in *T.A.* 29. 240-41)
3. स्वकण्ठेनैव पाठेऽयमाशयो इति श्रोतृणां मा भूतंसंमोहः इति ।
Ibid., V, p. 186
4. Cf. Jayaratha on *T.A.* 1.75-76—एतत्प्रश्नार्थं एव ग्रन्थकृता संक्षेपचिकीर्या स्ववच्चसोपनिबद्धः
Ibid., I, p. 117
5. Cf. Jayaratha on *T.A.* 1.84-86—एतदेव च “अथवा” इत्यादि “स्थिति” इत्यन्ततत्त्वग्रन्थार्थं गर्भीकारेण ग्रन्थान्तरमुपक्षेप्तुकामो ग्रन्थकारः स्वोक्त्या योजयति “तस्य सर्वं प्रसिद्ध्यति” इति *Ibid.*, I, p. 130
6. तदुक्तं श्रीमत्डगादौ स्वशक्तिकरणात्मकम् ।
अथ पत्युधिष्ठानमित्याद्युक्तं विशेषणैः ॥ *T.A.* 1.202
Jayaratha's remark is significant अथ पत्युधिष्ठानं स्वशक्तिकरणात्मकम् इत्येवंपाठः ऐशः, ग्रन्थकृता मुनरेवं विश्वनुवादभावदर्शनार्थम् अन्यथा पाठः कृतः *T.A.V.*, I, p. 228; also see व्यत्यासप्ताठे च अयमाशयः—यत् उपायोपेयादिना द्वाराद्वारिभावेन शाम्भवोपाये एव प्राधान्येन विश्वान्तिः । *Ibid.*, I, p. 203

cal propriety.¹ Likewise, Abhinava's omissions or extremely brief treatments are equally pregnant with suggestion. He omits an item or deals in brief with it if he finds its meaning obvious.² Specific items are omitted to enlarge the scope or application of the relative subject matter. Abhinava, for example, presents the *Sivatanusastra* as propounding the contents of the *Sripurvasastra* itself though with a difference in style. In this treatment among the five sheaths (Kancukas - revealing agents of limited individuality), 'time' and 'determination' (Kala and Niyati) have been purposely dropped so as to clear the path for purification of categories, through three sheaths³ Kala etc. Omission is also resorted to avoid unnecessary repetition or analytical arrangement. Abhinava defines Puja (worship) and though he thinks that Homa (rite of oblation to fire) is duly covered by his definition of worship, he does not say so because Homa, as an ingredient of worship, has already been discussed and is likely to be discussed in future.⁴ Abhinava is wary of discussing Mala (i.e., dirt ignorance) in the 13th chapter again, because he has al-

1. न द्वैतं नापि चाद्वैतम् इत्येवं वृत्तानुरोधान्म पठितम् ।
T.A.V, III, p. 112.
2. तदुक्तं मालिनीतंत्रे सिद्धं समयमण्डलम् ॥
येन दृष्टगात्रेति सिद्धमात्रपदद्वयात् ।
आकृतिर्दीप्तरूपा या मन्त्रस्तद्वत्सुदीप्तिकः ॥
3. एवमाणवादिकञ्चकृतयेण सह पट् कञ्चुकानि इत्यत्र भड्यन्तरत्वम् ।
कालनियत्योस्तु अनभिधाने अथमाशयो यत् कलादिशुद्ध्या सतत्त्वशुद्धि-
रिति ।
T.A. 21.20-22
T.A.V., VI, 169
4. एवं होमादीनामपि पूजोपकारणत्वादेव ईदृक्-रूपमर्थं सिद्धम्, इति न साक्षा-
दुकृतम्, तच्च प्राक् बहूकृतं वक्ष्यते च इति तत् एवावधार्यम् ।
Ibid., III, p. 124

ready done so in the 9th chapter.¹ Abhinava, does not mind repeating if it really advances the argument, but he would just keep away from a superfluous repetition. This is the reason why he does not take up virility of Mantra (Mantravirya) in the 30th Chapter which is the appropriate topic after Mantra and Vidya.² Apart from repetition, the fear of unnecessary analytical arrangement or elaboration (Vyasa) is also an inhibiting factor. Since in the *Traitsiras Agama* cycles of power consisting of varying number of spokes (powers) - from one to thousand - have already been elaborated Abhinava prefers not to make a reference to them for fear of fruitless compilation and irrelevance.³

In fact, Abhinava equips us fully to have insight into his unique style. He has three regular practices (i) brief (ii) detailed and (iii) mixed and calls the first two as Samksepa or Samasa, Vistara or Vyasa or Vikasa respectively. Abhinava has been very informative about the style he adopts in a particular setting. He discusses the concept of Sadadhva (six ways) as part of Sthanaprakalpa under Anava Upaya in great detail and affirms this fact.⁴ Yet at an other

<p>1. अत्रोच्यते मलस्तावदित्थमेष न युज्यते । इति पूर्वाह्मिके प्रोक्तं पुनरुक्तौ तु कि फलम् ॥</p> <p>2. अत वीर्यं पुरुवोक्तं सर्वतानुसरेदगुरुः ॥ अर्थवीजप्रवेशान्तरच्चारादयनुसारतः । नहि तत्किंचनाप्यस्ति यत्पुरा न निरुपितम् ॥ निष्ठला पुनरुक्तिस्तु नास्मध्यं जातु रोक्ते ।</p> <p>3. श्रीमत्तैश्चिरसे तच्च कथितं विस्तराद्बहु ॥ इह नो लिखितं व्यासभ्याच्चानुपयोगतः ।</p> <p>4. अनुत्तरपदाप्तये तदिदमाणवं दशिता— भ्यपायमतिविस्तरान्तन् विदां कुरुध्वं वृधाः ।</p>	<p>T.A. 13.53</p> <p>Ibid. 30. 121-123</p> <p>Ibid. 3.256-57</p> <p>Ibid. 12.26</p>
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place he tells us that he is going to follow the brief method in dealing with the problem of 'regional enumeration' (Purasamgraha) after treating the regional measurement (Bhuvanamana) and scheme of categories (Tattva Yojana) at length.¹ In fact he forewarns us in the very beginning of the eighth Ahnika that he proposes to make use of brief and detailed styles² both intending thereby to use combined or mixed style in describing Desadhva. While employing brief style Abhinava may go even extremely brief and present the abbreviated subject matter in a couple of Karikas after handling it at length. He does so in respect of his treatment of three sub-passages - i.e., Pada, Mantra and Varna - of the principal cosmic way called Sabda (word).³ Towards elaborate delineations, on the other hand, he normally adopts a three-tier strategy. He first puts forward the other available views, examines them and then enunciates his own stand. While embarking upon a comprehensive treatment of descent of grace in⁴ the thirteenth Ahnika he initially introduces opposite views, Samkhya being the main among them, from Karikas 3 to 36, subjects them to critical scrutiny from Karikas

1. अथ सङ्कलभुवनमानं यन्महां निगदितं निर्जरुरुभिः ॥
तद्वक्ष्यते समासात् बुद्धौ येनाशु संक्रमेत । T.A. 8.406-407
2. देशाध्यनोऽप्यथ समासविकारसपोगात्संगीयते विधिरयं शिवशास्त्रदृष्टः ॥ Ibid. 8.1
3. अभिनवगुप्तेनार्थात्यमुक्तं संग्रहाय शिष्येभ्यः ॥ Ibid. 11.531; also cf.
“शैवा: केचिदिहानन्ता श्रैकण्ठा इति संग्रहः ।” Ibid. 8.434
4. तत्र केचिदिति प्राहुः शक्तिपात्रात्मम् (? शक्तिपात्रमिम्म) विधिम् ।
तं प्रदर्शय निराकृत्य स्वप्रतं दर्शयिष्यते ॥ Ibid. 13.2

37 to 101 and then dwells on his own thesis from Karika 102 onwards. In so doing, Abhinava is always seized of the related auxiliary matters as well. His frequent reversal to the 'original' or the 'subject in hand' may be understood only in this light.¹ In the context of Sivahastavidhi, a part of Samayidiksa, he starts discussing about various types of initiates such as Putraka, Acarya and Daisika finding them contextually relevant and reverts to Sivahastavidhi, the original item. Similarly as a part of his over-all organisational scheme the discussion on subordinate or particular issues (Anujoddesa) follows that on principal or general issue (Purvaja Uddesa). As we shall be seeing in detail subsequently he misses no opportunity to furnish proper background of the proposed subordinate topic. For instance, in the 15th Ahnika, assigned to Samayi initiation, Abhinava before discussing the first ancillary issue i.e., types of consecration or bath (Snanabhedha), dwells on the necessary background.² The third phase of his style, which we have called as mixed, sometimes has a strange feature about it, that is, the detail refers to content while the condensation to body of the text, as for instance in Samayidiksa.³ It means that Vistara and Sanksepa have varied applications sometimes to the physical body of the text and sometimes to its contents.

1. एवं प्रसङ्गान्धिर्णीतं प्रकृतं तु निरूप्यते । T.A. 15.472

2. एवमादी शिष्याणां तत्तदभेदभिन्नतया योग्यतालक्षणम् श्रीचित्यं परीक्ष्य स्थानभेदादि प्रतिपादयितुं पीठिकावन्धम् आरचयति । T.A.V., IX, p. 25

3. इति सम्यदीक्षणमिदं प्रकाशितं विस्तराच्च संक्षेपात् । T.A. 16.1

Jayaratha explains विस्तरादिति अर्थात् । संक्षेपादिति ग्रन्थतः ।

T.A.V., IX, p. 285

(e) PURPOSE-ORIENTED DICTION

Abhinava's multi-ended style is ably supported by the choice of diction. Since Abhinava is creating a Sastra his wcabukry and its use has to be very precise and meaningful. His usage of the word 'Atha'¹ according to Jayaratha suggests his intention to treat the following treatment as an explanation of his own statement.² In this sense the *Tantraloka* sometimes emerges as an auto-commentary. Sometimes 'Atha' indicates a fresh start.³ Similarly the use of 'Samyak'⁴ (adequately) implies a clearcut difference from the basic dualist texts like *Bhogakarika* and *Moksa-karika* of Sadyojyoti.⁵ In a continuing discussion specific repetition is aimed at clarifying the issues. For instance, the lunar eclipse takes place in a conjunction of Full Moon and New Moon and not in a pure New Moon⁶ - the re-use of the word 'Purva' is just meant for this.

(f) PRESENTING THE ESOTERIC MATTER

The language and style both undergo a change when it comes to deal with the exclusively esoteric matter. As we have seen earlier, the first character-

1. अथ समुचिताधिकारिण उद्दिश्य रहस्य उच्चतेज्ज्ञ विधिः । T.A. 29.1
2. अत च स्वकृतप्रतिज्ञासूत्रवार्तिकप्रायतामभिद्योतयितुम् अथशब्दस्य उपादनम् । T.A.V., XI, p. 2 (29 th Åh.)
3. अथशब्द आनन्दर्थे, उद्देशानन्दरं हि लक्षणपरीक्षयोरवसरः इत्याशयः । Ibid., I, p. 74
4. इति तत्त्वस्वरूपस्य कृतं सम्यक्प्रकाशनम् । T.A. 9.314
5. सम्यक् इति अनेनाव भोगकारिकादिभ्यो वैलक्षण्यम् कटाक्षितम् । T.A.V., VI, p. 250
6. एतन्न यद्यपि पूर्वविदित्यतिदेशाद्गतार्थमेव तथापि पूर्णिमाप्रतिपत्तंभेदेन-वेन्तुग्रहो भवेत् न तु शुद्धायामेव प्रतिपद्यपि इति दर्शयितुम् न साक्षादुक्तम् । Ibid. IV, p. 97

ristic of his style of not divulging entire subject matter at one place at a time is found to be more pronounced in such matters - he reveals partly, he conceals partly. This is exactly what he has echoed in the *Tantrasara*.¹ The esoteric matters, which are totally related to one's personal experience, must be transmitted orally by the teacher alone - it is the exclusive domain of the teacher and the taught - , yet he delves into it only to preserve the agamic secrets for posterity and in so doing he disperses its discussion over several chapters² as has been done in the case of Karanas.

In addition to the dispersal of subject matter Abhinava abjures the use of direct language. It has to be subtle.³ There are four pedestals of a system or scripture specially in the Adi Yaga - Vidya, Mantra, Mudra and Mandala. After covering Mantra and Mudra he initiates discussion on Vidya and implies that the topic of Mandala is included in that of Vidya and needs no open description.⁴ As an outcome of the same attitude Abhinava has a guarded style to suggest the precise Mantras etc. to be used in esoteric performances. This aspect is adequately illustrated in prescription of the Mantra 'Nairti bhoh'.⁵ Al-

1. न अतिरहस्यम् एकत्र ल्याप्य न च सर्वथा गोप्यम् इति हि अस्मद्गुरवः ।
T.S., p. 31. Cp. एवं च व्यावर्णने यदेकप्रघटकेतैव रहस्यार्थोपदेशो न व्याप्त इति । T.A.V., III, p. 443
2. गुरुबक्त्राच्च बोद्धव्यं करर्ण यद्यपि स्फूटम् ।
तथाप्यागमभक्षार्थं तदग्रे वर्णयिष्यते ॥ T.A. 5.130
3. तेषामतिसूक्ष्माणामेतावत्त्वं न वर्ण्यते विधिषु ॥ Ibid. 8.310
4. न पठ्यते रहस्यत्वात्पञ्चैः शब्दैर्मया पुनः ।
कुतूहली त्रूपतश्चास्त्रसंपाठादेव लक्षयेत् ॥ Ibid. 29.169
5. व्यक्तरे निन्द्रितिप्राये नाम्नि भोः शब्दमेककम् ॥
अपासमेष्यतो मन्त्रशङ्क्न्दोवद्वोषमीरितः । Ibid. 15.383-4

though there is no set rule, the quantum of disclosure depends upon the previously discussed norm of utility.¹

So far we concentrated on Ahhinavagupta and tried to analyse the material offered by the *Tantraloka* covering his biodata, his objectives and circumstances behind writing the *Tantraloka*, the methodology adopted by him and the principles governing his approach and his basic aim. This part of the introduction therefore should serve as a backdrop setting. From here we propose to study his illustrious commentator Jayaratha on more or less similar lines before reverting to our observations on the text.

Only Jayaratha knows how *to* unravel the mystery -

निर्कृतिप्राये इति तेन “नैकृति भोः” इत्यादि पठनीयम् । छन्दोबद्ध इति
छंदोभंगे हि मन्त्र एवं अयं न भवेदिति भावः । T.A.V., IX, p. 194

1. इह चैतदतिरहस्यादप्रस्तुतत्वाच्च न प्रपञ्चतं यथोपयोगमूल्यते एव
केवलम् । Ibid., II, pp. 94-95

CHAPTER THREE

ABOUT THE COMMENTATOR JAYARATHA

The illustrious author of the *Viveka* commentary, Jayaratha, is next to Abhinavagupta alone in importance. He is no ordinary commentator. He religiously follows the methodology adopted by his master and creates a sort of complete independent text which not only expatiates upon the *Tantraloka* but also supplements, complements and defends as it were. But for the *Viveka* we would never understand the *Tantraloka*. An attempt will be made to evaluate and appreciate Jayaratha's contribution in the pages that follow.

Following our usual practice that we adopted in the case of Abhinavagupta, we are supposed to begin with the biodata of Jayaratha on the basis of the material available in the pages of the *Viveka*. But since in our *Krama Tantricism, Vol. I* (pp. 209-215) most of these data have already been used it will be better for the reader to refer to those pages. Here we will recapitulate only certain salient features to give a bird's eye view incorporating additional information, if any.

(I) *Biographical Data*

(a) ANCESTRAL AND PRECEPTORIAL LINEAGE AND RICH PARENTAL HERITAGE

Jayaratha provides graphic details about his parental and preceptorial genealogies, emanating from the vicinity of Abhinava's period itself. He represented

the tenth generation from his earliest mentioned ancestor Purnamanoratha who was a court minister of King Yasaskara (939 AD).¹ He was the grandson of one Srhgararatha who was also a minister of king Rajaraja² whose identity is not yet finally established but who is generally identified with King Jayasimha (1127-1155 A.D.). This Srngararatha, whose father Gunagaratha died prematurely at young age,³ was different from one Srngara who was the son of Dasi Rajanaka and was the grand teacher of Jayaratha in statecraft.⁴ Jayaratha throws some subtle hints about his ancestry and his age-long connection with Abhinava. 'Ratha' was perhaps the family title or surname as all the members of his ancestral lineage carried this appendage with them and so was the subtitle 'Datta' which embellished all the members of his preceptorial clan. Purnamanoratha, the first known ancestor of Jayaratha, was a colleague of Vallabha in king Yasaskara's court, whose son Sauri was Abhinava's senior contemporary and whose grandson Karna was married to Abhinava's sister. Thus, there was a close nexus between Abhinava and the earlier ancestors of Jayaratha in addition to the academic and spiritual ties that knitted them together. Another thing that Jayaratha wants to drive home is

1. श्रीमान् यशस्करनूपः सचिवं समस्तधर्म्यस्थितिष्वकृतं पूर्णमनोरथाख्यम् ।
T.A.V., XII, p. 430, (verse 8)
2. तथा स शृंगाररथाभिधानो बालो विवृद्धिं गमितो जनन्या ।
सत्त्वाख्यया ल्यातगुणः क्रमेण श्रीराजराजः सचिवं व्यधाद्यम् ॥
Ibid., p. 432, verse 28
3. सूत्वा सुतं गुडगारथो युवैव प्रमयं यदौ ।
Ibid., p. 431, verse 26
4. अप्यस्य राजतन्त्रे चिन्तयतो राजतन्त्रमास्त गुहः ।
दाशीराजानकजन्मा श्रीशृंगारो भगापि गुहः ॥
Ibid., XII, p. 433, Verse 36

that all the generations preceding him enjoyed virtuous conduct,¹ power,² plenty of worldly riches,³ fame,⁴ learning⁶ and devotion to Siva⁶ and thus created the proper psychological environment that Jayaratha inherited from his forefathers. Similarly the entire series of his preceptorial lineage was characterised by spiritual prowess,⁷ Sadhana,⁸ systematic scholarship⁹ and virtuousness¹⁰ and thereby offered rich intellectual heritage.

Jayaratha provides an insight into some of the important episodes connected with his family. Amratartha and Utpalaratha II, the two ancestors sixth from Jayaratha, established two seminaries as a means of support to virtuous Brahmins in a place

1. धर्मस्थितिषु T.A.V., XII, p. 430, verse 8;
कृत्वा धर्मी स्थिति Ibid., p. 431, verse 22;
2. चारित्रसंचितमहासुक्तप्रपञ्चाम् Ibid., p. 432, verse 27
3. सचिवम् अकृत Ibid., p. 430, verse 8;
4. सर्विवेष्यमाप्य, Ibid., verse 14; सचिव व्यधाद्यम् Ibid., p. 432, verse 28
5. सकलजनहृदयदपितान् अर्थान् Ibid., p. 430, verse 10;
6. लक्ष्यालिङ्गाननियुणैः Ibid., verse 11
7. यद्यशः कौमुदी विश्वम् Ibid., p. 430, verse 90;
8. यशोविवेकौ Ibid., p. 431, verse 25; ख्यातगुणः, Ibid., p. 432, verse 28
9. पाण्डित्यमेवासूत Ibid., p. 431, verse 25.
10. व्यवहारे शर्वभक्तीं चैषां प्रागलभ्यमीयुषाम् । Ibid., p. 431, verse 20;
11. शिवानुगगात् Ibid., verse 23
12. उचितां पद्धतिं मुक्तिमार्गं Ibid., XII, p. 430, verse 14
13. यन्मेलापमवाप्य कौलिकमहाजानानुविद्धं महः Ibid., p. 430, verse 16
14. अध्याव्याख्यिलसंहिता Ibid., verse 15; संहितापारागं Ibid., p. 431, verse 17
15. सुकृतिमुख्यम् Ibid., p. 431, verse 17

where a school or a metal workshop existed.¹ Utpalaratha II was appointed as a minister by king Ananta (1028-1063 A.D.) whose writ ran upto Trigarta (modern Jalandhar in the north-west) and who brutally crushed the forces of the King of Darads.² It was he (Utpalaratha II) who received lessons from his maternal uncle Vibhutidatta when the elder son of the latter died within seven days of his initiation and out of indifference and aversion arising from this tragic death Vibhutidatta did not consecrate his younger son³ and chose, at the divine instance, to transmit knowledge to his younger son through him, i.e. Utpalaratha II. Utpalaratha learnt the entire concept of spiritual union (Melapa) characterised by Kaulika knowledge which he conveyed to Sricakra, an ardent pupil of Vibhutidatta. From Sricakra, the parental spiritual heritage was handed down to Visvadatta,⁴ whom

1. शालास्थाने वर्तंकारे मठौ सुकृतकर्मठौ ।
तेषूत्पलामूतरथौ चक्राते द्विजसंश्वयौ ॥

T.A.V., XII, p. 430, verse 12

2. व्रीगतोवीर्णनिवेशा गजमदसलिलैर्मिवता म्लानिमानं
तत्वत्यक्षमापकीर्तिप्रसरमलिनतां यस्य संसूचयन्ति ।
तस्यानत्कितीन्द्रोर्बैलबहूलदरद्राजविद्रावणस्य
प्रापत्साचिव्यमाप्योत्पलरथ उचितां पद्धति मुक्तिमार्गं ॥

Ibid., verse 14

3. अध्याप्याखिलसंहिता अपि सुत्स्नेहाञ्जिष्ठिक्ते मृते
पुत्रे ज्यायसि देवतापरिहृतासेके दिनैः सप्तभिः ।
वैरस्यान्न कनीयसे स यददाद्वालाय सेकं ततो
देव्या स्वप्नविद्वोधितोऽस्य तनयस्यैतन्मुखेनास्त्वति ॥

Ibid., verse 15

4. यन्मेलापमवाप्य कौलिकमहाज्ञानानुविद्धं महः
शिष्यायैकतमाय देयमपुनभविवाथमासादितम् ।
श्रीचक्राय ददौ द्विजः स भगवानुर्विधिरोऽस्मिन्नसौ
श्रीचक्रात् स्वपितृक्षमाप्तमविलं तत्साधिकारं व्याप्तात् ॥

Ibid., pp. 430-31, verse 16

Utpalaratha brought to his own residence after his teacher and maternal uncle passed away.¹ Visvadatta soon acquired knowledge of scriptures and mastered his ancestral legacy. He was then shifted to a convent in the front yard of the temple constructed by some Kanakadatta, whose identity we have not been able to establish so far (but who may be a kith of Vibhutidatta's clan, as the title 'datta' indicates), for permanent residence and was provided with a lot of movable and immovable assets for future maintenance.² Utpalaratha II, though a minister, gave himself up for the pursuance of spiritual emancipation³ and the same thing was true of his eldest son Sivaratha who, though a minister of king Uccala, dedicated all that he inherited from his father for human salvation and later resigned his exalted job.⁴ Similarly Gunaratha, Jayaratha's great grandfather, erected a new convent called 'Acalasrimatha' which survived, even when the whole city (i.e., Pravapura - modern Srinagar) was

- अथ स परमधामैकात्म्यमान्ते गुरौ स्वे निजगृहमुपनिन्दे तत्सुतं विश्वदत्तम् ।
अकृत सुकृतिमुख्यं संहितापारां च प्रथितगुणममुं चाजिग्रहत्स्वाधिकारम् ॥
T.A.V., XII, p. 431, verse 17
- श्रीकनकदत्तविरचितदेवगृहाग्रे मठं निवासाय ।
कृत्वा ददौ स तस्मै स्थावरधनकनकसंपूर्णम् ॥ *Ibid., verse 18*
- प्रापत्साचिव्यमायोत्पलरथं उचितां पद्धति मुक्तिमार्गं ॥
Ibid., p. 430, verse 14
- सर्वार्थसेविनां मोक्षसेवां शिवरथोजग्रहीत् ॥
पित्राहृत्य नृपद्भेन पारिपालयं हि सोर्जिपतम् ।
त्यक्तव्यार्थंदोषविदभूदरागो निष्परिग्रहः ॥
अधिकारं ग्राहितः स विद्वानुच्चलभूभुजा ।
कृत्वा धर्म्यां स्थिर्ति कंचित्कालं तत्पाज निःस्पृहः ॥
Ibid., p. 431, verses 20-22

engulfed by fire, perhaps due to his right conduct.¹ His grandfather Gungaratha died prematurely² when his father Srngararatha was still a child and it was his grandmother Sattva who reared and brought him up to become a minister of king Rajaraja.³ Thus a combined tabular chart of Jayaratha's both lineages - parental and preceptorial - emerges as on the facing page.⁴

Jayaratha's time does not present much problem. He has furnished enough evidence to conclude - it is unnecessary to go into details right now -⁵ that he flourished somewhere during second half of the twelfth century (1150-1200 A.D.).

Jayaratha speaks very eloquently of his father Srngararatha.⁶ He was very close to king Rajaraja or Jayasimha, like mind to soul. The king fully depended on him whether the matter related to collection of money involving intermediaries or to rivers like Ledari which did not involve others.⁷ He was given unrestricted authority over all the infantries and armies falling under the tributary princes and

1. निर्दग्धमनलदधे नगरेऽपि सत्पथप्रथितः ।
अचलश्रीमठमकरोदभितव्यमनयोर्मुणरथाल्लः ॥

T.A.V., XII, p. 431, verse 24

2. सूत्वा सुर्तं गुड्गरथो युवैव प्रमयं ययौ । Ibid., verse 26

3. Ibid., p. 432, verse 28.

4. Also see K.T. Appendix 'A'. Here the tables have been combined and modified specially in respect of Visvadatta and his progeny plus disciples.

5. Vide K.T., pp. 210-12 for details.

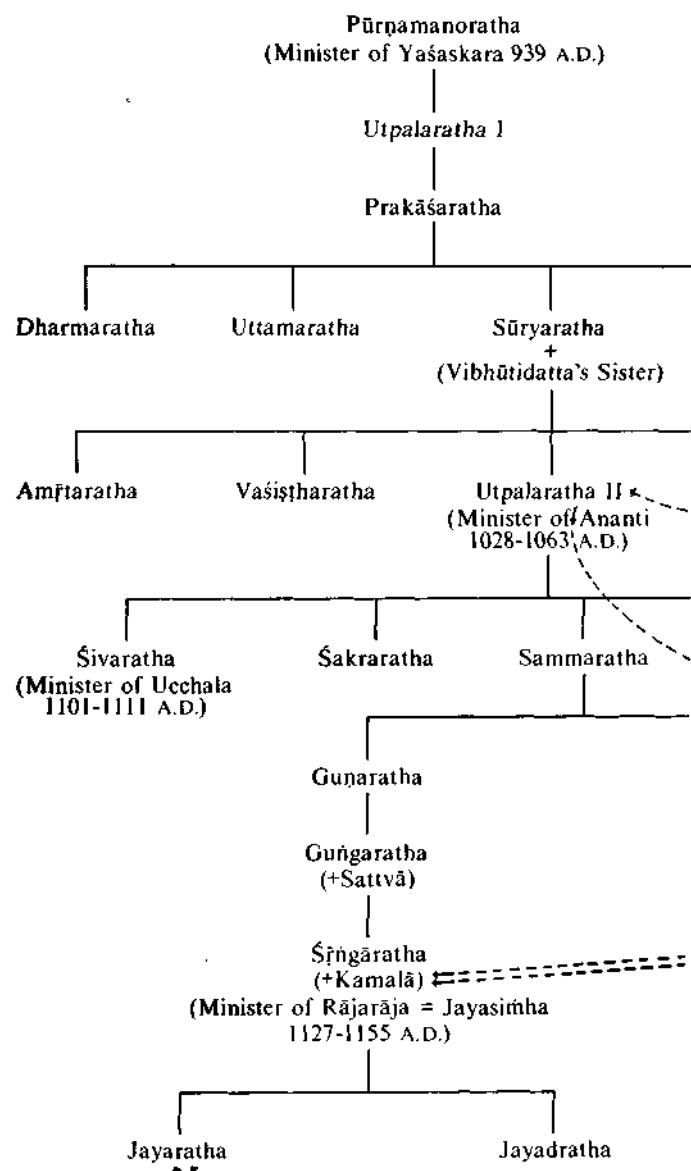
6. श्रीशृंगारथादवाप्य कृतिनो जन्मानबद्यकम् ।

T.A.V., I, p. 310

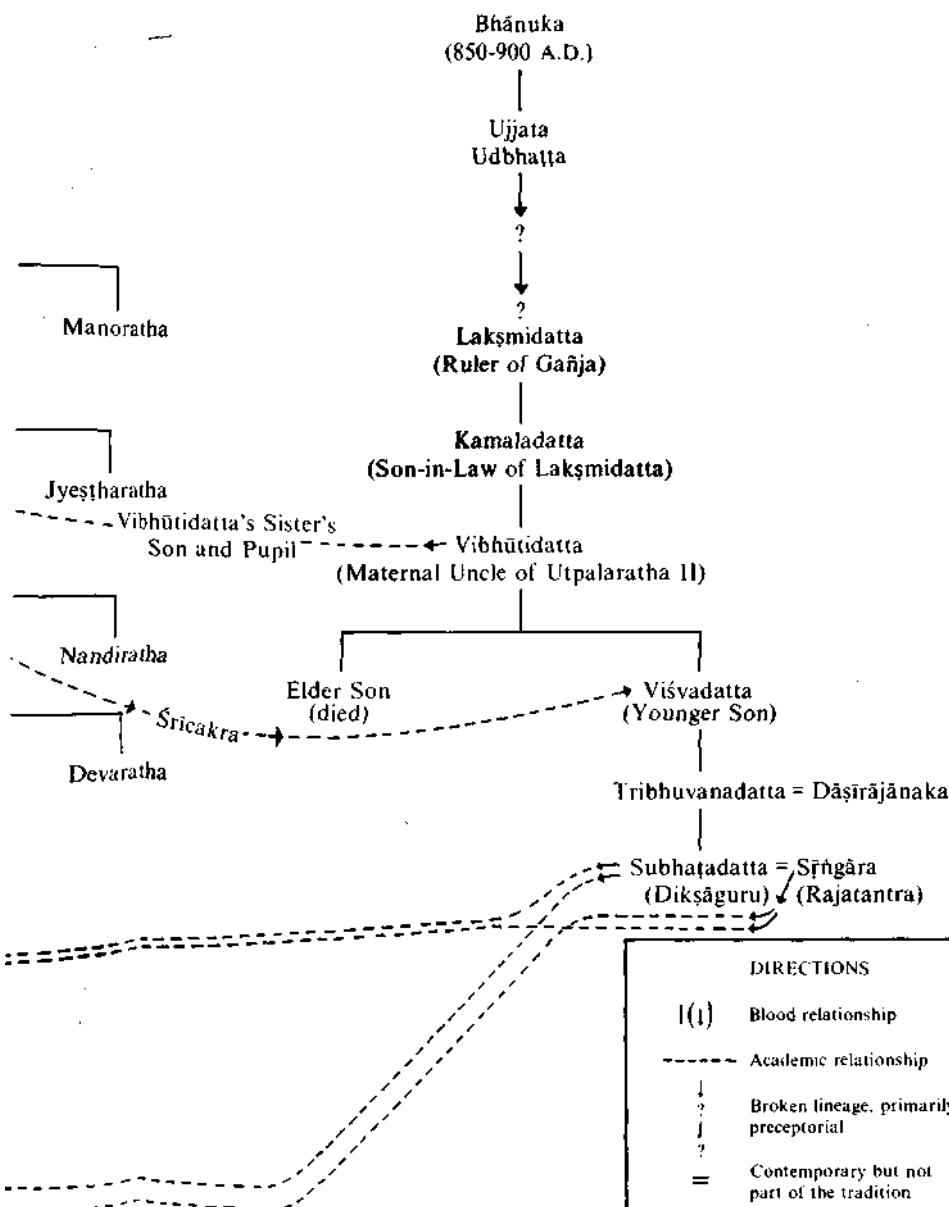
7. तस्यात्मनो भन इवान्यमुखार्थलविध्वासाद्य साधकतमत्वमरोधचारम् ।
साक्षाद्बभार विषयेषु स किञ्च लेदर्यादिव्यनन्यविषयेष्वपि भूमिभर्तुः ॥

Ibid., XII, p. 430, verse 32

ANCESTRAL GENEALOGY



PRECEPTORIAL GENEALOGY



while exercising his powers as the top brass (Sarvadikarin) he introduced a major innovation by keeping the regular forces and mercenaries separately.¹ He devoted his energies for welfare of the common man and encouraged pursuit of excellence by suitable financial gifts and grants. He created an atmosphere free from terror and subsequently developed acute devotion for Siva, something behoving his noble heritage.² He was initiated into Saivite practices by Subhata Datta who later performed initiation ceremony of Jayaratha also.³ He owed his extensive training in statecraft to Srngara, son of Dasi Rajanaka, who again seems to have imparted lessons to Jayaratha also.⁴ Disgusted to see the ruinous state of some new constructions due to vagaries of nature, he carried out five renovations on the Mahadeva mountain.⁵ To him and his wife Kamala, Jayaratha and his brother Jayadratha were born exactly as nectre and moon came out from the ocean, the abode of Kamala (Visnu's spouse, goddess of riches in Hindu pantheon). These two brothers were delight to every-

1. सामन्तसन्ततिसमाश्रितसर्वमौलपादातश्चस्त्रिनिच्येऽप्यधिकारमाप्य ।
सर्वाधिकारिण पदे स विभोः सहायः सेनाभटान् पथगपि प्रथयाऽच्चकार ।
T.A.V., p. 431, verse 33
2. तस्य सर्वजनतोपकारिणः पुष्णतो गुणिगणान् धनद्विभिः ।
साधुसाध्वसमुषः कुलोचिता शर्वभक्तिरतिवल्लभाभवत् ॥
Ibid., verse 34
3. श्रीविश्वदत्तपौत्रिभुवनदत्तात्मजः कुलक्रमतः ।
श्रीसुभद्रदत्त आसीदस्य गुरुयो ममाप्यकृत दीक्षाम् ॥
Ibid., p. 433, verse 35
4. अप्यस्य राजतंत्रे चिन्तयतो राजतंत्रमास्त गुरुः ।
दाशीराजानकजन्मा श्रीश्रूद्गारो ममापि परमगुरुः ॥
Ibid., verse 36
5. सत्वद्यां नदनिर्मितिभालोच्य देशकालदौरात्म्यात् ।
पञ्च महादेवाद्रौ जीर्णोद्धारान् व्यधतृत् मुधीः ॥
Ibid., verse 37

body and were equal in merit.¹ Jayaratha was elder of the two.² Jayaratha, however, does not remember his mother Kamala so much as his grandmother Sat-tva who, though a young widow, displayed tremendous forbearance and sacrifice into moulding his father what he was - a profound and versatile man. She in her own right won the unsolicited respect from the people for her virtuous conduct and total exemplary dedication to the ways of the gods and ancestors.³

Jayaratha speaks highly of his brother Jayadratha who though younger was his junior by a very nominal age gap and was intellectually and academically at par with his elder brother Jayaratha. Jayaratha does not throw any further light on his brother in the *Tantraloka*.⁴ Similarly Jayaratha, who has several works to his credit, does not refer to them in his *Viveka*. Per-

1. जयरथजयद्रथाभ्यौ सकलजनानन्दकौ समगुणदूर्धी ।
अभृतशशिनाविवाद्येरस्मात्कमलाश्रयादुदितौ ॥

T.A.V., XII, p. 433, verse 38

2. कृती जयरथाभ्यः ।
ज्येष्ठोरनयोरकार्णत् ॥

Ibid., p. 434, verse 41

3. यां हृष्यकव्यविधिवन्धधियं सिताच्छ-
निर्यन्त्रज्ञविभिषात्पद्मूलिलुच्छा ।
संसेवते स्म सुरविन्दुरिवावदात-
चारित्रसंचितमहामुक्तप्रपञ्चाम् ॥
तया स शुगाररथाभिषानो बालो विवृद्धिं गमितो जनन्या ।
सत्त्वाद्यथा..... ॥

Ibid., p. 432, verse 27-28

4. The title of *Haracaritacintamani* (K.M., reprinted from the same by Bharatiya Vidya Prakashan, Delhi-Varanasi) mentions Jayaratha as the author while all the colophons except that of the 1st Prakasa (where there are two readings) record Jayadratha as the author. See K.T., p. 212-13.

haps he wanted to compose his *Viveka* as a touch-stone for evaluation of his scholarship by posterity.¹

(b) TWO GROUPS OF TEACHERS: SECOND GROUP CASTING
STRONGER FORMATIVE INFLUENCE

Coming to his teachers he mentions four by name who fall into two groups of two each. The first group consisted of Subhata Datta and Srngara and the other of Kalyana and Sankhadhara. Jayaratha gratefully acknowledges the deeprooted contribution of the second group in sharpening his academic and spiritual calibre. Subhata Datta, being the linear descendant in the official tradition, was the natural choice to perform his initiation.² He seems to be an older contemporary of Jayaratha because he initiated Jayaratha's father also as we have already seen. Subhata Datta wrote a commentary³ on the *Tantraloka* for the sake of Srngararatha⁴ who acquired substantial command over the Saiva scriptures from him. Jayaratha makes it absolutely clear that while Subhata Datta was his father's teacher, he was responsible for Jayaratha's initiation only. Subhata Datta was the son of Tribhuvana Datta and grandson of Visvadatta. It is this Visvadatta who is perhaps remembered as

1. K.T., pp. 213-215.

2. श्रीविश्वदत्तपौत्रिभुवनदत्तात्मजकुलक्रमतः ।

श्रीसुभटदत्त आसीद् अस्य गुरुर्यो ममाप्यकृत दीक्षाम् ॥

T.A.V., XII, p. 433, verse 35

3. व्यधुस्तन्त्रालोके किल सुभटपादा विवरणं

यदर्थं यश्चैभ्यो निखिलशिवशास्त्रार्थं विद्भूत् ।

Ibid., p. 433, verse 39

4. The context may very well apply to Jayaratha in place of Srngararatha. But we prefer to take it as referring to Srngararatha because of the use of pronoun Yah in singular number, whereas

'Paramesthiguru' (great grandteacher) by Jayaratha who ascribes a verse to him and presumably presents him as a Krama author.¹

There is one more reference to Jayaratha's grand teacher (Paramaguru) whose authority has been once invoked by Jayaratha in quelling doubts about one's preference for a particular tradition (out of several options prevailing) as authentic and final. He is credited with the view that one's preference will ultimately depend upon one's preceptorial stand.² This view is cited to support Jayaratha's contention that his treatment of Krama tradition bears the stamp of his teacher's authority. It is difficult to say if this Paramaguru was Tribhuvanadatta or Subhatadatta. Chances are that Jayaratha's reference tends towards Tribhuvana datta because Subhatadatta, circumstantially though Paramaguru, was technically Guru as it was he who initiated Jayaratha into Saiva spiritualism. It is, however, very interesting to note that Jayaratha claims direct access to Krama tradition emanating from Bhanuka (850-900 A.D.). While Govindaraja, Bhanuka's classmate, handed down the

the immediate referant in the preceding verse is in dual number covering Jayaratha and his brother Jayadratha.

1. यदुक्तमस्मत्परमगुरोऽभिः—

क्रमवृथसमाश्रयव्यतिकरेण या संततं

क्रमवित्तयलंघनं विद्वधती विभात्युच्चकैः ।

क्रमैकवपुरक्रमप्रकृतिरेव या द्वौतते

करोमि हृदि तामहं भगवतीं परां संविदम् ॥

T.A.V., I, p. 11

See for detailed discussion K.T., pp. 189-91 and also Upodghata, p. 34.

2. इत्येकतत्परिग्रहे यथास्वं गुह्यदेश एव निबन्धनम्, यथोक्तमस्मत्परम-
गुरुभिः “यो धस्य गुरुदिशः तस्य मोक्षक इति” !

T.A.V., III, p. 203

tradition through Somananda,¹ the parallel tradition was lineally transmitted to Jayaratha through Ujjata and Udbhata etc.² Although Jayaratha claims to be in possession of both the traditions as also the others, he is direct lineal repository of the tradition from Bhanuka. Since we have no trace of any other person having mastered Krama secrets in the whole preceptorial genealogy other than Visvadatta, Jayaratha's great grandteacher, it may not be absolutely off the mark to surmise that Jayaratha's regular linear preceptorial ancestors emanating from Laksmi Datta, who also happened to be the ruler of a place called Ganja and perhaps flourished around last quarter of the tenth century (975-1023) and was chronologically quite close to Udbhata (900-950 A.D.) and Ujjata (875-925 A.D.) with a few missing links in between, constituted the regular vehicle for the transmission of that tradition.³ Our knowledge about Subhadata does not go beyond this point. The other teacher in this group is Srngara, teacher of Srngararatha - Jayaratha's father - in political science. However, by the use of 'also' (Api in Mamapi) Jayaratha seems to imply that he also learnt something of political affairs from Srngara.⁴

It is the second group of teachers that wielded con-

1. तत्त्वाद्यः (गोविन्दराजः) स चेदं रहस्यं श्रीसोमानन्दाभिधानानाय गुरवे संचारयाम्बभूत् । T.A.V., III, p. 192

Also see "यद्दधिकारेण श्रीगोविन्दराजादीनामृपदेशः प्रवृत्तो योऽस्मत्पर्यन्तमपि प्राप्तः । Ibid., p. 198

2. द्वितीयोऽपि (भानुकोऽपि) एवमेवास्त तस्यैव चैषा श्रीमदुज्जटोद्भट्टादिनानागृह्यस्थिपाटीसंततिः यत्प्रासादासादितमहिमभिरसमाभिरेतप्रदशितम् । Ibid., p. 192-93

3. Also see K.T., pp. 110-111, 120-22.

4. श्रीशृङ्गारो ममापि गुरुः । T.A.V., XII, p. 433, verse 36

siderable influence on the making of Jayaratha - as an academician and as a top grade spiritualist both. He is avowedly indebted to Sahkadhara for his proficiency in all the secular sciences¹ including the science of grammar, the science of linguistic interpretation propounded by Jaimini and all other empirical disciplines.² Sankhadhara was perhaps known as Sangadhara³ (if it is not a scribal aberration) also. He owed his acquisition of all the Saivite learning and insight into Saiva scriptures to Kalyana, who was an embodiment of the divine.⁴ In fact Jayaratha's blissful experience flowing from the realization of oneness of Siva is exclusively due to him, who was instrumental in removing all the dirt and mental fickleness.⁵ No other teacher except Kalyana has claimed reverence from Jayaratha in glowing terms in the opening verses of the *Tantralokaviveka* where he is likened to an ocean whose drops of compassion made Jayaratha self-realized without the fall of mortal frame⁶ and whose sermons were carried out with the

1. श्रीमच्छंखधरात्परं परिचयं विद्यामु सर्वास्वपि । T.A.V., I, p. 310
2. अधिगतपदविद्यस्तीन्मुनीन्योऽधिष्ठेते
प्रथयति च लघुत्वं जैमिनेवार्क्यबोधे ।
निखिलनवपथेषु प्राप्य यश्चाधिराज्यं
तितयमपि कथानां यत्र पर्याप्तिमेति ॥
Ibid., XII, p. 433, verse 40
3. तस्माच्छ्रू॑मृडगधरादवाप्तविद्यः कृती जयरथारुदः ।
Ibid., p. 434, verse 41
4. श्रीकल्याणतनोः शिवादधिग्रं सर्वागमानामपि । *Ibid.*, I, p. 310
5. शिवाद्वैतज्ञप्तिप्रकटितमहानन्दविदितं
गुहं श्रीकल्याणाभिधममुमवाप्यास्तरजसम् ॥
Ibid., XII, p. 433, verse 39
6. देहे विमुक्त एवास्मि श्रीमत्कल्याणकारिष्ये ।
यस्य कारण्यविप्रुद्भिः सदगुरुं तं हृदि श्रये ॥
T.A.V., I, p. 2, verse 2

same zeal by the kings, as crowns over their heads.¹

Jayaratha offers a very intimate insight into the matters of his personal teachers. While commenting upon the *T.A.* 13.342² - blessed is the disciple who gets a teacher perfect in wisdom - Jayaratha cites his own example.³ Jayaratha considers himself extremely fortunate in having attended on Kalyana and Sankhadhara who were teachers of perfect knowledge - Kalyana in Saiva spiritualism of monistic-dualistic character and Sankhadhara in the secular disciplines of grammar, linguistics and logic. Incidentally our knowledge is highly deficient in regard to the written contribution, if at all, made by his teachers. Jayaratha cites the views of his teacher only thrice in the whole of *Viveka* - once in connection with the interpretation of the term Mula in the *Tantraloka*⁴, the second time while stating the reasons behind his opting for the *Devyayamala's* standpoint on Sikhabija in preference to the *Trisirobhairava's*⁵ and the third time while sub-

1. मूर्ध्युतंस इव क्षमापैः सर्वे स्यानुशासनम् ।
हृदये भवसंभारकर्कशोऽप्याशु शिश्रिये ॥ T.A.V., I, p. 2, verse 3
2. धन्यस्तु पूर्णविज्ञानं ज्ञानार्थी लभते गुह्म् ॥
3. अत्र च अहमेव उदाहरणं यद्विज्ञानार्थिना मया लोकोत्तरे द्वयाद्वयात्मनि शैवशास्त्रादौ अभिष्यामात्रप्रख्यापितपरश्चेयः संश्रयः श्रीमान्हल्याणः पूर्णविज्ञानवनेक एव गुरुर्लब्ध्यः पदवाक्यप्रमाणादौ लौकिके श्रीमान् मुगुहीतनामध्येयः शङ्खधरचेति ।
T.A.V., VIII, p. 205
4. निमज्जेत्साङ्गामूलार्थं जपन्ना तन्मयत्वतः । T.A. 15.50
मूलं च अत्र परेरित गुरुवः । T.A.V., IX, p. 30
5. अत्र च शिखायां कवचवीजमिति श्रीत्रिशिरोभैरवानुशायिनः चतुष्कल-
मिति श्रीदेव्यायामलोपजीविनः अस्मदगुरुवस्तु द्वितीयमेव पक्षमामनन्ति यदिह श्री-
पूर्वशास्त्रानुदित्स्यापि नेत्रभन्नस्य श्रीत्रिशिरोभैरवीयं मतमपहाय श्रीदेव्यायामल-
प्रक्रमेणाभिधानात् तदर्थं एव विवक्षितः । Ibid., XII, p. 198

stantiating Abhinava's description of real Homa¹ (In fact the third one is the only direct statement from his teacher). Presumably these views belong to Kalyana as the context is patently Saivite one. Jayaratha owes three things to his teacher - one, he was able to annihilate all the distracting determinate ideas;² two, he was not easily vulnerable;³ and three, he had imbibed the Kaulika experience personally.⁴ In fact Jayaratha was a self-realized person during his lifetime.⁵ By any standard these are not mean achievements and speak highly of the calibre of his teacher.

(c) PERSONAL ACHIEVEMENTS

Going by the gleanings from his statements Jayaratha, to top everything, was a Jivanmukta⁶ - the sumnum bonum of all spiritual seekers. He was constantly in the state of mental harmony marked by divine ecstasy.⁷ He also suggests that he was the

1. यदभिप्रयेनैव अस्मदगुरुभिरपि—
शश्वद्विश्वमनश्वरप्रकृतयो विश्वस्तचित्ता भृणं
ये विज्ञानतनूनपाति विततोन्मेषा वषट्कुर्वते ।
तेषां संततसर्वमेययज्ञनकीडामहायज्ञनां
नो मन्येऽवभूथक्षणः क्षणमपि क्षीणस्थितिलंक्षयते ॥
इत्याद्युक्तम् । T.A.V., III, p. 233
2. गुरुचरणप्रसादप्रदृशस्तसमस्तदुर्विकल्पीयः । Ibid., III, p. 471
3. श्रीसदगुरुसेवारससनातनाभ्यासदुर्लितवृत्तः । Ibid., X, p. 305
4. श्रीमद्गुरुपदेशप्रकमसंक्रान्तकौलिकानुभवः ।
Ibid., XI, p. 172 (29th Āh.)
5. देहे विमुक्त एवास्मि श्रीमत्कल्पाणवारिष्ये । Ibid., I, p. 2
6. *Ibid.*
7. शैवावेशवशोल्लसदसमरसादसामरस्यमयः । Ibid., II, p. 264
(Colophon, 3rd Āhnikā)

Also cp. “शाकतसमावेशवशप्रोन्मीलितसद्विकल्पविभवेन
Ibid., III, p. 307

"blessed" one having smelt the intense fall of divine grace,¹ which automatically meant attainment of perfect knowledge. He was an accomplished Yogen who exercised excellent command over the contemplation of the movement of breath - respiratory and downward both.² Free from all doubts he was imbued with a sense of beatific serenity and his realization of Absolutic harmony induced a feeling of total resignation from mundane affairs.³ Yet his synthetic personality remains transparent as ever. In the last concluding verse of his *Viveka* he proudly portrays himself as an encyclopaedic genius springing from a unique blend of empirical and metempirical disciplines.⁴ Thus he appears to be well-versed in grammar, linguistics, logic, secrets of all Saiva scriptures and none could excel his ingenuity whether it was Trika philosophy or Krama metaphysics. According to the colophon of the *Tantraloka*, he earned the same title of being a super-teacher in

1. तीव्रशक्तिपाताग्रातः पुनः पूर्णज्ञानमेव गुरुमासादयेत् यत्प्रसादादनाया-
समेवास्य स्वात्मनो विज्ञानपारिपूर्णं समुद्दिशादित्याह—अत्र चाहमेवोदा-
हरणम् । T.A.V., VIII, p. 205
2. प्राणपानसमाश्रयचारविचारचातुरीनिष्ठः Ibid., IV, p. 471
3. निरस्तः संदेहः शममुपगता संसृतिरुजा
विवेकः सोत्सेकः सप्दि हृदि गाढं समुदितः ।
अतः संप्राप्तोऽहम् निष्पधिचिदद्वैतमयता—
मसामान्यामन्यैः किमिव तदिदानीं व्यवसितैः ॥ Ibid., XII, p. 434, verse 46
4. पदे बाक्ये माने निखिलशिवशास्त्रोपनिषदि
प्रतिष्ठां यातोऽहं यदपि निरवद्यं जयरथः ।
तथाप्यास्पामडग वचनं भुवि नास्ति त्रिकदृशि
क्रमार्थे वा मत्तः सप्दि कुशलः कश्चिदपरः ॥ Ibid., pp. 434-35, verse 47

Mahesvara's cult¹ as did his master Abhinava. He seems to have enjoyed a fairly long life, as he talks of being quite ripe in age when he completed the remained *Tantraloka Viveka*.² His mission might have abortive had it not received tremendous encouragement from his royal patron Rajaraja alias Jayasimha, whose inspiration proved to be the real instrument behind the writing of the *Viveka*.³

(II) *The Tantralokaviveka*

(a) AN EXTENSION OF AND SUPPLEMENT TO THE TANTRALOKA

Composition of the *Tantralokaviveka* was a life-time mission for Jayaratha. He worked assiduously for a major part of his life and the day his mammoth undertaking reached fruition, a feeling of creative joy overtook him.⁴ It was the result of a persistent, regular, long-drawn hard work in discovering the essential meaning of Abhinava's magnum opus. The successful completion seems to be the end result of his exploiting all the existing source material. In this sense the *Tantralokaviveka* is not just a commentary, it is the continued extension of the *Tantraloka*.

1. कृतिः श्रीराजानकमहामाहेश्वराचार्यजयरथस्य ॥
T.A.V., XII, p. 435
2. . . . सम्यक्परिणतवयसा ।
Ibid., p. 434, verse 45
3. इह मम गतस्तन्वालोके विवेचयतो यतो
निरवधिमभिप्रेतोत्साहः स एव निभितताम् ।
Ibid., p. 432, verse 30
4. वाचस्तत्त्वार्थगर्भाः श्रवसि कृतवतो वल्लकी कवाणहृदया
नित्याभ्यासेन सम्यक्परिणतवयसा चित्त्यासेव्यमानान् ।
आश्लिष्यन्ती नवोढा निविडतरभियं भावना लम्भयिष्य—
त्यानन्दाशप्रवाहामलमुखकमलान् सांप्रतं निवृतिं नः ॥
Ibid., p. 434, verse 45

At every step he is aware of the complexity and massiveness of the project because it demanded close familiarity with practically all sources of knowledge and highlighted one's apparent difficulty in treading the impassable jungle of Saivite discipline made all the more impervious by the perplexity in bringing out real intent of the scriptures belonging to the conflicting source-bases.¹ He, therefore, owns up full responsibility for all the failings that might have crept in and humbly craves for indulgence from the sympathetic readers. Among his immediate supporting sources, it appears, were certain commentaries. One such commentary was *Vivarana*, authored by his family preceptor Subhata Datta, which however seems to have cast little impact on him² despite the fact that it greatly enlightened Jayaratha's father. In the *Tantraloka* he is invariably guided by his teacher Kalyana, and not Subhata Datta. Perhaps, another commentary was *Unmesa* by an unknown author³ whose views were ignored by Jayaratha. In any case there were several, numerous one may add, interpreta-

1. विद्यास्थानैरेषेवैपि परिचयतो दुर्गमे शैवशास्त्रे
स्रोतोभिन्नागमार्थप्रकटनविकटे नैव कश्चित्प्रगल्भः ।
तन्वालोकेऽत्र यस्मात्स्वलितमपि महत्कुत्कुवचिच्छेत्
स्यान्ननं ते हि तस्मान्मम न विभुखतां हन्त सत्तः प्रथान्तु ॥

T.A.V., XII, p. 434, verse 43

2. The opinion in K.T., p. 213 that Subhatadatta served as a model stands modified.

3. अत्र चोन्मेषकृता किलष्टकल्पनया यत् व्याख्यातं, तदाग्रहमात्परतया
तदुपेक्ष्यम् ।

T.A.V., X, p. 221

The above conclusion is a qualified one and will hold true if the *Unmesa* is not a commentary on the *Srlmrtunjaya-siddha-tantra* which is central subject in the context. However, we are inclined to construe it as above.

tions¹ of various portions and whether they crystallised into book form - today we are not in a position to say. We are, however, inclined to believe that there did exist commentaries which invited criticism from Jayaratha.² Indeed it is our misfortune that these are not extant today. It may, therefore, be propounded with certain amount of certainty that criticism of existing commentaries was one of the devices resorted to by Jayaratha to build up his work. From the very beginning of his *Viveka*, Jayaratha leaves us in little doubt about his motives. He took up the *Viveka* not because he wanted to establish himself as an author, nor was he keen to display his unique felicity in expression. It was his sole urge to let the determinate ideas culminate into perfect awareness³ consequent upon careful consideration of its meaning. Jayaratha seems to have had three types of audience in mind - (1) the ignorant, (ii) the hostile or envious, and (iii) the doubtful. While he does not mount any attack on those who were yet to arrive on the scene he is determined to address his work to all the three classes of audience⁴ - whether past or present - alike

1. केषांचिदपि व्याख्यान्तराणामासमञ्जस्यमतीव संभवदपि न प्रकाशितम् ।
T.A.V., I, p. 15

Also cf. "तस्मादस्मदुक्तमेव व्याख्यानं युक्तमित्यन्यदुपेक्ष्यम् ।
Ibid., V, p. 260

2. अतश्च . . . इति पठित्वा . . . चेत्याद्यभिधाय पूर्वापरानुसारितया उभयपक्षमोलनवाङ्गुलव्यत्यासेन व्याख्यायाम् . . . इति दोषाः ।
Ibid., X, p. 91-92

3. न ग्रन्थकारपदमाप्नुमथास्मपूर्वं
वाक्कौशलं च न निदर्शयितुं प्रवृत्तः ।
किं त्वेतदर्थपरिशीलनतो विकल्पः
संस्कारवांश्च समियादिति वाच्छित्तं नः ॥
Ibid., I, p. 2

4. यातायाताः स्थिताः केचिदज्ञा मत्सरिणः परे ।
संदिग्धा केऽपि किं बूयां श्रोतारो यदनागताः ॥

who without grasping the inherent purport have indulged in deliberate show of their expressionist talent. Thus he primarily assumes the role of an educator, a critic and an umpire all blended into one. He indeed sets himself to a formidable task.

The sense of mission was so profound that it led him to procure each and every text, having slightest bearing on the subject, ft was a sort of hunting spree and he was constantly on the search, on his own admission, to devise innumerable devices in order to get hold of such texts.¹ As is natural, his ceaseless effort made it possible for him to take the glossorial job in his stride and a moment came when he did not take time to explain², yet he was able to turn out the greatest or the most exalted commentary³.

(b) TITLE

This superb commentary is now commonly known as the *Viveka* (i.e., discernment) and has been so designated in the introductory lines appearing in the beginning of the text.⁴ But subsequently in most of

तदनाकर्ण्य गूढार्थं स्वादु स्वाशयकौशलम् ।

साकूतमुक्तमन्यैप्रत्तेन दोलायते मनः ॥

Ibid., p. 3

1. तत्तद्ग्रन्थाधिगमोपायथतान्वेषणप्रसक्तेन ।

T.A.V., I, p. 42 (2nd Ah.)

It is significant that Jayaratha in the 1st Ahnika lays down his purpose and in the very next Ahnika gives out his method.

2. एतद्व्याख्यातं जयरथेनाशु ।

Ibid.

3. वरिष्ठां विवृतिमिमां जयरथशक्ते ॥

Ibid., IV, p. 203

4. अय श्री तन्वालोकः श्रीमन्माहेश्वराचार्यवर्यश्रीमदभिनगुप्तविरचितः ।

श्रीमदाचार्यवर्यजयरथविरचितविवेकाभिरुपव्याख्यानोपेतः ।

Ibid., I, p.1

the title lines¹ as well as the colophons² it is remembered as the *Prakasa* (light). Sometimes name *Viveka* has been retained in chapter-colophons³ also. Once Jayaratha describes it as the *Vivarana* also.⁴ It, therefore, transpires that Jayaratha was not very fastidious about the name and himself allowed both the nomenclatures to be used alternatively.

(c) FUNDAMENTAL MOTIVES

(i) *Attainment of the Godhead*

The basic aim of Jayaratha in attempting a gloss on the *Tantraloka* is the same as Abhinava's - to inculcate intellectual framework necessary for attainment of the Godhead or Self-Absolute,⁵ yet he does not unnecessarily drag on with this. Unlike Abhinava, who is out to secure divine grace for all creatures, Jayaratha would be content if his attempt succeeds in enlightening just one man. In fact, he prefers to remain self-confined and dedicates, like his glorious master, his work as an offering to the Godhead.⁶

1. अथ श्रीतन्त्रालोकस्य श्रीमन्महामाहेश्वराचार्याभिनवगुप्तपादविरचितस्य
श्रीमदाचार्यजयरथकृतप्रकाशाख्यव्याख्योपेतस्य ।
T.A.V., I, p. 1 (2nd Āh.)
2. श्रीजयरथाचार्यकृतप्रकाशाख्यव्याख्योपेते Ibid., p. 42
3. श्रीजयरथविरचितविवेकाभिलयव्याख्योपेते Ibid., IV, p. 58 (7th Āh.)
4. विवरणमेतदरचयज्जयरथ इति पञ्चमाह्निके कश्चित् ॥
Ibid., III, p. 471
5. यस्मादेषणवित्किया यदुदिता ह्यानन्दविद्भूमयो
यस्यैवोद्गुरशक्तिवैभवमिदं सर्वं यदेवंविद्धम् ।
तदधाम त्रिकतत्त्वमद्यमयं स्वातन्त्र्यपूर्णप्रथं
चित्ते स्ताच्छिदशासनागमरहस्याच्छादनधर्वसि मे । Ibid., I, p. 1
6. सत्यु प्रार्थनयानया न किमिह तेषां प्रवृत्तिः स्वतो
दुर्जितेष्वपि चार्थिता अपि यतः कुर्यात् प्रवृत्तिं न ते ।

*(ii) Resurrection of tradition and
(iii) Restoration and preservation of the Tantraloka*

The undercurrent of his entire effort, nevertheless, remains to explore and project the *Tantraloka* as he steers it clear through the mess that had pervaded all ranks of the scholarship by his time.

Jayaratha is replete with unmistakeable signs towards the existence of this anarchy. Often he becomes very harsh on these confusion-mongering elements. During his examination of the actual chronology of the propagators of Krama system and their traditional viewpoint, he asks the reader to ignore such people who lack scholastic tradition, have not applied their brain to the scripture as well as preceptorial school and are devoid of any commonsense of their own.¹ Sometimes he himself overlooks many apparent discrepancies.² We shall soon see several instances of such confusion where Jayaratha's reconciliatory instinct comes to the fore. By the time of Jayaratha, the *Tantraloka*'s text seems to have acquired several interpretations - sometimes equally weighty - all of which were admitted by him as possible

सर्वाकारमिति प्ररोहृति भनो न प्रार्थनायां यदि
स्वात्मन्येव तदास्महे परमुखप्रेक्षित्वदैन्येन किम् ॥
हं हो दैव सदैव मां प्रति कथंकारं पराधीनता-
मायातोऽस्यधुना प्रसीद भगवन्नेकं वचः शूयताम् ।
सदयः कंचन तज्जमेकमपि तं कुर्याः कृति मामकी-
मेतां यः प्रमदोदितास्तु निभृतश्चोत्तं क्षणं श्रोष्यति ॥

Ibid., XII, p. 434, verses 43-44

1. तस्माददृष्टगुहभिरपरिशीलितशास्त्रसंप्रदायैः
स्त्रविमर्शं शून्यैर्देवानां प्रियैर्येत् किञ्चिद्विवोच्यते तदुपेक्ष्यमेव ।
T.A.V., III, p. 203
2. एवमनेकप्रकारमासादमञ्जस्यं संभवदपि अनडगत्वान्तं प्रदशितम् ।
Ibid., p. 179

alternatives. Take for instance the word 'Sadrsa' (similar) in the *T.A.* 3.5,¹ or 'Kathinyabhavatah' (because of the lack of solidity)² in the *T.A.* 3.20 which attracted two alternative explanations. This could be equally probable that Jayaratha himself, for want of absolute certainty, offers alternative explanations. Opposition to Abhinava's views in the internal circle appears to have gained considerable ground and Jayaratha has to take upon himself to re-establish Abhinava. His frequent tips of endorsement³ bring us to the same conclusion. Similarly Jayaratha suggests that there was great opposition from one section of scholars to the concept of *Tattva-bheda* (sub-division of categories), particularly the theory of fifteen sub-divisions, since he asks his counterparts to shun antagonism and see reason.⁴ Jayaratha himself draws our attention to the complete anarchy that prevailed with regard to the textual reading and order of certain particular portions among the various commenta-

1. सदृशमिति सजातीयम् । . . . शरीरसंस्थानप्रतिबिवं दृश्यते । यद्वा विषयान्तरोपलक्षणपरतया शब्दप्रतिविम्बविषयत्वेत व्याख्येयम् ।

T.A.V., II, p. 5

2. इह तु सर्वतः स्वच्छत्वात् एकेन भागेन प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते भागान्तरेण—अन्ततः आलोकादिना प्रतिसंक्रान्तेन तस्यावृतत्वात् । यद्वा यथा काच-स्फटिकशक्लादयः सर्वतः स्वच्छत्वात् तद्व्यवहृत्वस्तुदर्शनान्यथानुपपत्त्या नायनानां रक्षीनां न प्रतिवातकास्तथा दीपाद्योऽपि, काठिन्याभावे सति सर्वतः स्वच्छत्वाद् भागान्तरेण निर्गच्छतः प्रतिविम्बस्येति न तत्र तत्र प्ररोहेति—मलिनस्य तत्पत्री-घातकस्य भागान्तरस्याभावात् ।

Ibid., p. 25

3. For instance in his commentary on just one verse(*T.A.* 3.31) Jayaratha uses phrases like -

युक्तमित्युक्तम्, इति वक्तुं युक्तम्, इति साधु दृष्टान्तितम्, युक्तपुक्तम्, at least four times.

4. इति भेदानुप्राणितः समप्र एवायं व्यवहारः सोऽव्य इति किमनथा पाञ्च-दश्यादिक्रमकल्पनयापराद्य यदेवमस्याः प्रदर्शेषः ।

Ibid., VII, pp. 64-65

tors.¹ The illustrations may be multiplied to show that the atmosphere inherited by Jayaratha was surcharged with suspicion, confusion and ignorance and Jayaratha discharged a formidable task in restoring the correct order and resurrecting the genuine traditional position.

Jayaratha's obsession with restoring the correct traditional thesis is so ardent and deep-rooted, and in a sense essential, if we keep in view his professed mission, that he raises stormy controversies, investigates into them and then outlines the exact traditional stand.

One of several controversies hinted at by Abhinava relates to the exact number of Kalis ordained by the *Kramastotra* (by Siddhanatha). Abhinava was a great champion of twelve-Kalis theory in his *Tantraloka*, but the confusion resulted from misapprehending the proper approach of Abhinava on the issue whose sole aim was to present Samvit-krama while others including the *Pancasatika* and a section of the *Kramastotra*'s commentators were guided by their eagerness to conceal Samvitkrama and present Pujakrama.² This problem arose in the wake of Abhinava's bringing in Raktakali, instead

1. सर्वेषामेव च विवरणकृतामतं प्रतिपदं पाठानां श्लोकानां व्यत्यासो दृश्यते,
इत्यस्मद्दृष्ट एव पाठे क इवायं प्रदेवेषः । T.A.V., III, p. 202

We are, however, not quite sure if विवरणकृताम् here refers to the *Kramastotra* (K.T. p. 179) alone or the *Tantraloka*.

2. इह तु पूजाक्रमगोपनाय स्वक्षय्यैव स्थापनम्, यदधिकृत्य संविळक्षमः परिनिष्ठितिमियात्, अतएवागमैकशरणतया प्रवृत्तेऽपि श्रीक्रमस्तोत्रे ग्रन्थकृतां अभिनवशुप्तानां संविळक्षममेव प्रदर्शयितुं तद्विवृतौ . . . इत्याद्युक्तम् ।

Ibid., p. 162

of Sthitikali, after Srstikali.¹ Similarly Ahhinava's exclusion of Sukali from the list of Kalis evoked a furore among die-hards because it made Abhinava subscribe to the notion of twelve Kalis admitted in Anakhyacakra according to the *Sardhasatika*. Jayaratha examines the objection from every possible angle - scriptural authority, textual testimony, doctrinal consistency, chronological continuity, contextual propriety, scribal authenticity and collateral evidence - and resolves that Abhinava's stand in entertaining only twelve Kalis in Anakhyacakra is unimpeachable.² In the same vain Jayaratha goes on scrutinizing even the historical inaccuracies and sets the chronological record straight. He says with a pinch of salt that these contemporaries do not know anything³ about Abhinava's preceptorial tradition and claims to be in direct receipt of the traditional secrets supplying several missing links on Cakrabhanu, Kakaradevi, Somaraja, Hrasvanatha, etc. and the real purport of the *Kramastotra*.⁴ He then comes to the well-settled

1. ननु सर्वत्रैवान्यत्र श्रीमृष्टिकाल्यनन्तरं श्रीस्थितिकाल्या अभिधानम्, यदुक्तं श्रीसार्वशतिके . . . इति तत्कथमिह तदनन्तरं श्रीरक्तकाल्यादिनिर्देशः कृतः, एवं हि आगमविरोधः स्यात् ? T.A.V., III, p. 161

2. ननु क्रमदर्शने सर्वत्रैव श्रीमृष्ट्यादिदेवीनां मध्ये श्री सुकाल्या भगवत्या अभिधानं येनानाष्ट्यचक्रे तयोदश देव्यः . . . तदत्र क्रमनयसमाप्तक्षयत्वविवदायामपि कथमेतद्विवरद्धमभिहितं “द्वादशैव देव्यः” इति ? अत्योच्चते इह क्रमदर्शने सर्वसर्विकाशा अनाष्ट्यचक्रे तयोदशैव देव्यः पूज्यत्वेनाभिमताः इति तावन्नास्ति नियमः . . . एवमिह सुकालीं विना द्वादशैव देव्यः पूज्यतया यद्युक्ताः, तत्को दोषः । Ibid., pp. 189-191

3. अतश्चास्य एवं गुरुक्रमज्ञानानैरद्यतनैः . . . इत्यादि यदुक्तं तत्स्वोत्वेभित्तमेव-इत्युपेक्ष्यम् । नहि चक्रभानुना प्रायः कस्यचिदपि एवमुपादिष्टम् तन्मूलत्यैव इदानीमस्योपदेशस्य शतशो दर्शनात् । Ibid., p. 193

4. Ibid., pp. 193-202

principle that one cannot extract a piece in isolation - the text has to be accepted or rejected as a whole - and although in the case of alternative positions one's sheet anchor is bound to be one's preceptorial teaching, Jayaratha finds his conclusion unaffected on either version of the original text.¹ This controversy has been raised earlier also on more philosophical footing with the conclusion that there is no scope at all for the thirteenth form otherwise it will render the twelve forms as non-modes of consciousness.² Although the theory of thirteen forms may be justified with reference to the empirical subject, it has no ground metaphysically.³ In fact such a sharp division of respective standpoints led to two different schools within Krama system and was responsible for historically different lines of growth.

Jayaratha refers to another controversy in the course of his treatment of the 'passage of space' (Desadhva). The context relates to the regions as obtaining within the category of earth. There were

1. नन्वेवं तर्हि "अयं पाठः साधुरुद्यमसाधुः" इति विचारः कि नाशीयते यद्य एव समूलः पाठः स एव साधुरुद्यतरस्तु इतरथेति मूलं चातोभयतापि प्रदर्शितेन क्रमेण समानमुत्तश्यामः—, इत्येकतरपरिग्रहे यथास्वं गुरुपदेश एव निबन्धनम् ।

T.A.V., III, p. 203

2. नन्तु अस्यास्तथोदशात्मकत्वमपि अन्यैरुक्तं तत्कथमिह द्रवादशात्मकत्व-भेदोच्यते ? . . . संविदो हि अतिरेके द्रवादशरूपाणि असंविदूपत्वात् न चकास्युरेव इति निराभासा संविदेकैव अवशिष्येत, इति को नाम तयोदशरूपत्वस्यावकाशः ।

Ibid., pp. 127-129

3. तत्कथमेतत् प्रतिसमाधीयते इत्युच्यताम् ? उच्यते—इह भेदाधिवासिता मायाप्रमातारस्तावदुपदेशयाः, इति समानार्थं चयाकृत् तदानुग्रहेन अत्र प्रवृत्तः उप-देशः मुखेन प्ररोहिमयात्, इति विकल्पबलोपनतं भेदमाश्रित्य संविदस्त्वयोदशरूप-त्वमुक्तम्, इह पुनर्वास्तिवस्त्रभेदमेवावलम्ब्य एवमुपदेशः इति सर्वमेव प्रतिसमाहितम् ।

Ibid., pp. 133-34

varying agamic positions. For example, the stands taken up by the *Nandisikhatantra* and the *Trisir-sobhairava* did not tally with that by the *Siddhatantra*. Similarly there was some difference of opinion if the region presided over by the god Ananta lay within waters or above it. Jayaratha examines all aspects in detail and concludes that internal existence has to be construed as external existence and in fact internality or externality was not the point at issue, what was intended was the 'sequence' alone. Viewed in this light the alleged opposition between the *Siddhdtantra* and others will evaporate. This does not even militate against the position accepted by the *Tantraraja Bhattaraka*. Jayaratha does not deny the distinctive character of various positions; what he wants to bring home is their structural and scholastic compatibility.¹

It is neither possible nor advisable to take stock of all such situations for reasons of space. We will, therefore, refer to one more instance and then proceed further. In the course of discussion on the cosmic passage called Kala (crest) Abhinava does not stop at the ultimate reality, i.e. Siva, being 36th category but talks of thirtyseventh and thirtyeighth category also ruling out any scope for the fallacy

1. The controversy consumes about 8 pages (T.A.V., V, pp. 15-22) but the following remark from the *Viveka* is significant -

यज्ज्ञ श्रीसिद्धातन्त्रोक्तं भुवनमानभिह न ग्राह्यम्—इत्युक्तं तदप्यगुरुतम्,
यतो यदि नाम नरकादिवदनन्तभुवनस्येह मानं किञ्चिदुच्येत तत्प्रकियाभेदादन्यतन्त्रो-
क्तमग्राह्यमेव इति स्पात्। भुवनस्य मानभवश्यंभावित तच्चेह नोक्तम्, इति तदाकांक्षा-
याभेद अवश्यमेवान्यतः कृतश्चिदपेक्षणीयम् इति को नाम श्रीसिद्धातंत्रे प्रद्वेषः।
यद्वा श्रीतन्त्रराजभट्टारकेऽपि अस्य लक्षोच्चित्रत्वमुक्तम् इति तदपेक्षतां, को नाम
नो निर्वन्धः, यावता हि अस्माकमन्तर्भुवनमानसंख्याया आसमञ्जस्यमधिकानीयं
तत्त्वं उभयथापि सिद्ध्येत् इत्यलं बहुना।

T.A.V., V, pp. 20-21

called infinite regress.¹ Abhinava's view, Jayaratha suggests, was first attacked on the counts of (i) lack of reason² and (ii) absence of scriptural evidence³ and then on those of (iii) doubtful support⁴ and (iv) deviation from the normally accepted position.⁶ Jayaratha again gets quite harsh on the critics who having avoided pains of sitting at the feet of a teacher are utterly confused about real intent of Abhinava or the scriptural position.⁶ Although the ultimate reality is correctly accepted as thirty sixth category yet the problem is how to account for immanence if it is considered transcendent and for objectivity or knowability if

1. न चानवस्था ह्येवं स्याद् दृश्यतां हि महात्मभिः ॥
यद्वेद्यं किञ्चिदाभाति तत्क्षमे यत्प्रकाशते ।
तत्तत्त्वमिति निर्णीतं पट्टिविशं हृदि भासते ॥
तत्किं न किञ्चिद्विवा किञ्चिदित्याकांक्षावशे वपुः ।
चिदानन्दस्वतत्त्वकर्त्तरं तदिति देशते ॥
सप्तविंशं समाभाति तत्त्वाकांक्षा च नापरा ।
तथापि कलृप्तवेद्यत्वं यत्र भाति स चिन्मयः ॥
अष्टार्त्तिशतमः सोऽपि भ्रावनायोपदिश्यते ।
यदि नाम ततः सप्तविंश एव पुनर्भवेत् ॥ T.A. 11.23-27
2. विशद्धधर्माध्यासस्तावद्भेदहेतुरित्यविवादः । सर्वाविभागात्मत्वादेश्चाविशेषात् स एवाव नास्ति ह्यति कुतस्त्योऽयमनयोर्भेदः ।
T.A.V., VII, p. 18 (11th Āh.)
3. एवंविधिश्च कम्हिचिदागमोऽपि न संवादितः । Ibid., p. 19
4. नन्वत्र (श्रीकृलरत्नमालायाम्) . . . का वार्ता तु सप्तविंशाष्टार्त्तिशयोः प्रत्युत म्लष्टप्रायमालूनविशीर्णं कि तावदप्रातीतिकमुक्ततम् ।
Ibid., p. 20
5. वस्तुतो हि सर्वशास्त्रेषु पट्टिशत्त्वेन गीषमानमनवच्छ्रं बोधमादेव परतत्त्वमित्युक्तम् । Ibid., p. 19
6. सप्तविंशाष्टार्त्तिशयोरपूर्वतयाभिधानेन सुकुमारहृदयानामागमिकानां संभीहो मा भूदिति कल्पनापरस्य परमेष्वरस्य गूढार्थतया यथोक्तनीत्या मायाप्रमात-पेक्षया कल्पनामातसारमेवमभिधानं तच्च गुरुपसेवनादावद्युष्टकष्टः स्वावमर्शशून्यै-इच्च कथमेवमेवावगम्यते । Ibid., VII, p. 21 (11th Āh.)

it is viewed as subject or knower. Jayaratha finds both of these anomalies resolved by the enunciation of the 37th and 38th stages.¹ He also says that Abhinava's basic approach is to expatiate upon the agamic viewpoint even in preference to the generally accepted thesis.²

(iv) *Furnishing chronological continuity*

As a part of his ardent responsibility Jayaratha, as we have pointed out earlier also, has worked hard on chronological accounts of the preceptorial lineages and has always abided by the preceptorial authority. Jayaratha himself recognizes this to be his prime contribution in the *Viveka*. In his *Vamakesvarimatavivarana* he emphatically avers that those who have interpreted or referred to the *Tantraloka* without having access to the teacher and for that matter uninterrupted tradition have only lent themselves to great ridicule³. In fact his account of Krama and Kula histories and several other important authors on Kashmir Saivism is invaluable. For instance Niskriyanandanatha, Vidyangananda, Saktyananda, Sivananda and his three female disciples,

1. यावता हि एकस्यैव षट्क्रिशस्य तत्त्वस्य मायाप्रमात्रपेक्षया विशदोत्तीर्ण-
त्वेऽपि विश्वमयत्वं प्रमातृत्वेऽपि प्रमेयत्वं च कथं नाम संगच्छताम् तच्चोभय-
मपि सप्तक्रिशष्टालिशयेरेवोपकल्पनेनोपास्थ्यति, द्वयोरपि भिन्नविषयत्वेनैव
कृतार्थत्वस्योक्तत्वात् । T.A.V., VII, p. 26 (11th Åh.)

2. चस्तुतस्तु षट्क्रिशमेव सर्वसहभित्युक्तप्रायम् । ग्रन्थकृता
पुनस्तदेव भित्तितयावलम्ब्य तदागमार्थव्याचिकीर्षापिरतयैवमभिहितम् ।

Ibid., p. 26

3. यत् पुनरत्र अन्यैरन्यत्र वा साक्षात् भुहस्तदर्थसतत्त्वमनवगम्य श्रीतंदा-
लोकसंवादनं तदर्थप्रकाशनं वा कृतं तत् सर्वं पितृपितामहक्रमोपनतं प्रकृतं स्पष्टं भारा-
मपि अजानतामश्रुताभ्युपूर्वमदृष्टचरां च गहनगहनां तत्सरणं तज्जानं प्रति प्रकाश-
यतां तेषामेव महतीमुपहास्यतामावहति । VMV, KSS 66, p. 76

Govindaraja, Bhanuka, Eraka, Ujjata, Udbhatta, the Stotrakara alias Siddhanatha, Bhaskara, Bhutiraja I, Kuladhara, Bhojaraja, Somaraja, Sivananda II, own ancestral and doctrinal lineages, linear expanse of Traiyambaka, Sumatinatha, Somadeva and Sambhunatha are some of those celebrated personages about whom our knowledge depends on Jayaratha sometimes exclusively and sometimes in a very large measure. For fear of detail and reasons of space and propriety we propose to abandon our enquiry here.¹ One thing, however, is absolutely certain that not only he has direct access to the tradition but also deep insight into it and leaves no stone unturned to make sure that the reader is convinced about the stamp of finality and authenticity that he puts on it.²

(d) HANDLING OF THE SOURCE MATERIAL

(I) *Four progressive phases and their several dimensions*

Jayaratha closely follows the footsteps of his master. His major contribution lies in opening flood-gates of our information on the source-material. Thus like the *Tantraloka*, the *Viveka*, too, emerges as a major reliable sourcebook on the basic sources with several dimensions to it. There is a discernible progression in Jayaratha's handling of the material and it passes through the following phases -

(I) *Material drawn upon by Abhinava - Identifi-*

1. See for details K.T., Chapter Six, pp. 82-248; Abhi., Chap. 5, pp. 132-251, Chap. 7, pp. 545-549; Upodghata, Purvardha.

2. तस्मादस्मदुक्तमेव व्याख्यानं युक्तमित्यन्यदुपेक्ष्यम् ।

T.A.V., V, p. 260

fication, structural information, citation, possible and relevant restoration, critical determination and interpretation;

(II) *Material produced after Abhinavagupta* - allusion, scrutinization, possible restoration, textual settlement and discovery of *inter se* relationship;

(III) *Gaps creating deviations or controversies* - enumeration and reconciliation; and

(IV) *Additional information* - substantiation, textual determination, rationalization, underlining potentialities, textual restoration and the furnishing of cultural information.

(ii) Material drawn upon by Abhinava

We are afraid that in an attempt like the present 'Introduction' it is well nigh impossible to do away with overlapping altogether as emphases vary with angles, approaches and context. Towards supplying the source material Jayaratha's job is manifold. The first is identification of the text or source, if Abhinava makes an unassertive reference. The second in the same connection is to identify the exact portion of the source and *to cite* from it, if necessary, in case Abhinava names a source but withholds further information. For instance, the word Adi in the *T.A.* 1.46,¹ according to Jayaratha, stands for an agamic text belonging to the dualistic branch of Saivism called *Cillacakresvari-mata* followed by an extract.² Similarly the *Ratnamala* in the *Tantra-*

1. मतङ्गादौ कृतं श्रीपत्खेटपालादिदेशिकैः ।
2. आदिशब्देन चिलाचकेश्वरीमातादेप्रहणम् । तदुक्तं तत्र-
“बोद्धं च पौरुषेयं च द्विविधं तन्मतं समृतम् ।
तत्र दीक्षादिना याति पौरुषेयं मलं क्षयम् ॥

*loka*¹ is identified as the *Kularatnamala*² (we get the complete title). Jayaratha also enlightens us that this reference is to the content and purport of the *Ratnamala* and not to its language. He then goes on giving several excerpts from it.³ The verb 'Pracaksate'⁴ (i.e., say), though vague, stands for the *Paratrimsika* according to Jayaratha who mentions the exact relevant spot in the mentioned text.⁵ Similarly 'Agame'⁶ in the *T.A.* 4.148 stands for the *Pancasatika*⁷ - it is only on the authority of Jayaratha that we know it. Jayaratha cites the relevant portion as well. Jayaratha, it seems, abhors vagueness and scrupulously furnishes zero-error information. While discussing Ahhinava's allusion to the *Matangasastra*⁸, Jayaratha specifically reminds the reader that the actual reference is to the *commentary* on the *Matangasastra* and not to the Agama proper⁹ in order to avoid

बौद्धमक्षयमेवास्ते तावत्ताकत्समुद्रितम् ।
यावन्न बौद्धमेवास्य सजातीयविलापकम् ॥
ज्ञानमध्युदितं सम्यक्सारेतरविभागकृत् ।” इति ।

T.A.V., I, pp. 85-86

1. यथोक्तं रत्नमालायाम् । T.A. 1.274

2. रत्नमालायामिति श्रीकुलरत्नमालायामिति उक्तमिति अर्थतो, न तु

शब्दतः । T.A.V., I, p. 281

3. Ibid., pp. 282-283

4. तदेव ब्रह्म परममविभक्तं प्रचक्षते ॥ T.A. 3.167

5. प्रचक्षत इति श्रीपरार्थिंशकादौ तथाहि तत्र परावीजोद्धारे “तृतीयं ब्रह्म सुश्रोणि” इत्युक्तम् । T.A.V., II, p. 166

6. सृष्टिं कलयते देवी तन्नाम्नागम उच्यते । T.A. 4.148

7. आगमे श्रीपञ्चशतिकादौ उच्यते अभिधीयते इत्यर्थः । तदुक्तं तत्र ।

T.A.V., III, p. 158

8. श्रीमन्मत्ङ्गशास्ते च कमोऽयं पुरपूरणः । T.A. 8.428

9. अत्र च साक्षादागमे संवादिते ग्रन्थविस्तरः स्यात् इति तद्वृत्तिकृदुक्तं संवादितम् । T.A.V., V, p. 275

unnecessary elaboration. He then offers us a glimpse of the versicular commentary under reference. In fact it is impossible to understand the *Tantraloka* without the aid of the *Viveka*. In a single continued treatment Abhinava alludes to the respective orders of the five sheaths (Kancukas) according to the *Sarvajnanottara*, *Svayambhuva*, *Kirana* and *Matanga-paramesvara*,¹ but in the *Tantraloka*'s text the *Svayambhuva* is nowhere mentioned even obliquely. It is by the analysis of the contents that Jayaratha finds an unmistakeable appeal to the authority of the *Svayambhuva*.² On the same pattern Jayaratha hints that Abhinavagupta is not simply referring to but also quoting and in such a case he completes³ an incomplete quote.⁴ Thus we see that Jayaratha does not restrict himself to the provision of name alone, he tries to discover the underlying source. This attitude is profusely reflected in places like the discussion of *Malininskyasa*⁵ (an assignment called *Malini*) where Abhinavagupta does not take us into confidence about his agamic base, but Jayaratha

- पुरागवित्कलाकालमाया ज्ञानोत्तरे क्रमात् ॥
नियतिनास्ति वैरिङ्ग्ने कलोधर्वे निपत्तिः श्राता ।
पुरागवित्तयादूर्धर्वं कलानियतिसंपुटम् ॥
कालो मायेति कथितः क्रमः किरणशास्त्रगः ।
पुमान्नियत्या कालश्च रागविद्वाकलान्वितः ॥
इत्येष क्रम उद्दिष्टो मातडो पारमेष्टरे । T.A. 9.45-48
- नियतिनास्तीति सर्वज्ञानोत्तरे तस्या अनभिधानात्, वैरिङ्ग्नं इति—स्वाम्भुवे, यदुक्रतं तत्र— T.A.V., VI, p. 46
- इति देवो न्यरूपयद् इति प्राच्येन संबंधः । Ibid., IX, p. 28
- श्रीमदानन्दशास्त्रे च नाशुद्धिः स्याद्विपश्चितः ।
किन्तु स्तानं सुवस्त्रत्वं तुष्टिसंजननं भवेत् ॥ T.A. 15.45
- इत्येष मातकान्यासो मालिन्यास्तु निरूप्यते । Ibid. 15.120

comes forward with references to and quotations from the *Siddhatantra* as well as the *Trisirobhairava* and underscores the similarity they have with other tantras like the *Matabhattaraka* on this issue.¹

In addition to the above-noted information Jayaratha's job includes the furnishing of structural information in respect of the cited source material. It is rendered possible by affording an insight into the quoted extract. Abhinavagupta, for example, quotes the *Kiranagama* to substantiate the relationship of path and destination (Upaya-upeya-bhava) as subsisting between the power and the power-ful.² Here Jayaratha comes to our rescue saying that this *Agama* had a question-answer format where Garuda is the inquirer while the Godhead assumes the role of the answerer. It is this long dialogue between the two (of which specific portions have been earmarked by Jayaratha) that has been drawn upon by Abhinavagupta and put in his own words for the sake of brevity.³ Likewise the *Trisirobhairava* was also in the form of a dialogue between the Goddess and the God where Devi asks and Siva answers. We owe this information to Jayaratha, who pinpoints the portion actually quoted by Abhinavagupta.⁴

1. T.A.V., IX, pp. 63-65

2. श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम् ।

अनुभावो विकल्पोऽपि मानसो न मतः शिवे ॥

अविज्ञाय शिवं दीक्षा कथामित्यत चोत्तरम् । T.A., 1.75-76

3. तत्र गहडेन . . . पृष्ठे भगवता . . . इत्यादिना . . . इत्यत्तेन . . .
प्रतिसमाहितम् । एतच्च पुनरप्यागूर्य गहडेन . . . इत्यादिना पृष्ठम् । एतत्प्रश्नार्थं
एव ग्रन्थकृता संक्षेपचिकीर्णया स्ववच्चोपनिबद्धः । T.A.V., I, pp. 116-117

4. श्रीमत्किरणरसि प्रोक्तं परज्ञानस्वरूपकम् ।

शक्त्या गम्भीर्वर्तित्या शक्तिगम्भं परं पदम् ॥

T.A. 2.32

This Agama was divided into several chapters called Patalas.¹ Similarly the *Urmimahasastrasiddha Santanarupaka* as presented by Abhinavagupta² happened to be identical with Kula text *Urmikaulasiddhasantanarupaka* and was in the form of a dialogue between Devi and Siva and had one of the chapters called Padovalli dealing with preceptorial genealogy.³

It is no use multiplying instances. Jayaratha's another major contribution lies in retaining certain important pre-Abhinavan sources in more or less complete form. The preservation of the *Kramastotra*, attributed by us to *Siddhanatha* elsewhere,⁴ in somewhat intact shape⁵ in the pages of fourth Ahnika⁶ is a classic example of the same. Similar is the case with the *Pancasatika*, etc. In a sense Jayaratha's coverage is no less wider than that of his master.

The greatest task, however, consists in his editing the text critically and determining the precise reading. Jayaratha seems to have worked religiously on it. Here his job is twofold. On the one he handles the

Jayaratha adds—“परं ज्ञानं कर्थं देव” इति देवीप्रश्ननिर्णयार्थं हैतदत्त परज्ञानरूपं भगवतोक्तमित्याशयः, तदेव पठति “शक्त्या” इत्यादि ।

T.A.V., I, p. 26 (2nd Āh.)

1. श्रीतिशिरोभैरवप्रथमपटलाच्च अयमर्थः स्वयमेवाधिगत्याव्यः ।
Ibid., I, p. 150
2. श्रीमद्भूमिमहाशास्त्रे सिद्धसंतानरूपके ।
इदमुक्तम्
T.A. 2.48
3. ऊमिमहाशास्त्रे इति श्रीमद्भूमिकौलसिद्धसंतानरूपके इत्यनेन पादोवल्ल्यां पारम्पर्येऽप्यम्लानत्वं दर्शितम् तत्र-हि इति भगवत्या पूष्टो भगवान् इत्याद्युपक्रम्य इत्यादिपर्यन्तं बहूक्तवान् । T.A.V., I, p. 40 (2nd Āh.).

4. Vide K.T., pp. 142-43

5. Also see Upodghata, p. 31

6. Vide T.A.V., III, pp. 150, 160, 165, 167, 169, 173, 178, 181, 183, 185, 187, 202

agamic texts alluded to and/or quoted by Abhinavagupta or by himself and on the other he handles the text of the *Tantraloka*. For the timebeing we concentrate on the former alone. In critically handling the source texts he rectifies the incorrect reading - whether due to scribal mistake or due to misinformation - , indicates his preference out of the two or more seemingly equal readings, reconciles differing scriptural positions, criticizes his own schoolmen for their deviations and preferences for other readings, and finally arranges the texts in a natural and logical order. To appreciate better, let us look into some illustrative instances. At one place¹ Jayaratha discusses the original Agama, i.e. *Svayambhuva*, and holds that the reading Kala, which he chanced to see in older manuscripts, has to be accepted in preference to the common reading Kala without which the Abhinava text would militate against the *Kirana Agama*.² At another, Jayaratha retains Dvitiyam in the quoted text in preference to Trtiyam Caturthim,³ as adopted by a section of misguided scholars while commenting upon Abhinavagupta

1. नियतिर्णस्ति वैरिच्चे कलोऽर्थं नियतिः श्रता ।

पुरागवित्तयादूर्ध्वं कलयानितिसंपुटम् ॥

T.A. 9.46

2. वैरिच्च इति स्वायथ्मुवे यदुक्तं तत्-
मायातत्त्वात्कालतत्त्वं संस्थितं तत्पदद्वये ।

संस्थान्यस्मिन्कला तद्वद्विद्याप्येवं ततः पुन ॥ इति, अत्र हि संस्थापयति नियच्छति भोगेषु, अणूनिति संस्था नियतिरिति व्याख्यातारः, अत्र च कालो नियतिसंपुटः, कलेत्येवमात्मैव जरस्युस्तकदृष्टः पाठो ग्राह्यः अन्यथा हि कैरणोऽर्थो विसंबदेत् ।

T.A.V., VI, p. 46

3. “अथात्माखां द्वितीयां परिकल्पयेत्” इत्यत्र च तृतीयां चतुर्थीं वेति पाठो भवेत्, सिद्धातंत्रे च सैकार्णेत्यादिना ब्रह्मसागेन शन्येन पौनरुक्त्यं प्रसज्ज्येरिति अलं गुर्वांगमसंप्रदायशून्यैः सह संलापेन ।

Ibid., IX, pp. 162-63

who draws upon the *Siddhayogisvaramata* in respect of the seat-worship (Asanarcana) and invokes the contents thereof¹, because it will lead to unnecessary repetition when construed with the *Siddhatantra*. In the same context he resolves the textual order and implies that 'Sardhaksaram' qualifies 'Dvayim' - the two are not independent.² As seen earlier, Jayaratha not only identifies the quoted text but goes a step further. He pinpoints exact reading³ in the original source in case Abhinavagupta does not strictly adhere to the 'original'.⁴ Here Abhinavagupta reads Purnam and Krsam while it is Pinam and Durbalam in the original *Vijnanabhairava*. Jayaratha, at a different place, quotes from a tantra, probably the *Siddhatantra* if one goes by the contextual evidence, after correction of Una into Unam stating his reasons for doing so.⁵ He meets the anticipated criticism by further reasoning.⁶ At another place⁷ Abhinava draws upon the *Mrtyunjaya-tantra*

- तत्रासने पुरा मूर्तिभूतां सार्धक्षिरां द्वयीम्
न्यस्येद्व्याप्तृत्येत्युक्तं सिद्धयोगीश्वरीमते ॥
विद्यामूर्तिमथात्माख्यां द्वितीयां परिकल्पयेत् । T.A. 15.321, 323
- अत्र च सार्धक्षिरामिति पठित्वा द्वयीं मातृकां मालिनीं च न्यस्येदिति न
वाच्यम् । एवं हि अत्र ग्रीन्मनसस्य पञ्चकज्ञव्यस्य वाचकमभिहितं स्थात् ।
T.A.V., IX, p. 162
- उक्तमिति श्रीविज्ञानमैरवे ।
तत्र च पीनां दुर्बलां चैवेति पाठः । Ibid., p. 243
- उक्तं च पूर्णं च कुणां घात्वा द्वादशगोचरे ॥ T.A. 15.480
- “शूलानि स्युः षट्सहस्राष्ट्र्यन् सार्धशतद्वयात् ।” इति ऊनमिति ऊना इति
वा अपपाठ एव अनन्वितत्वात् तृतीया स्थाने पञ्चम्यनुपपत्तेः ।
T.A.V., XII, p. 246
- Ibid, pp. 246-7
- एकैकं द्वयद्वालं ज्ञेयं तत्र पूर्वं पदत्रयम् ।
अष्टाङ्गलानि चत्वारि दशाङ्गालमतः परम् ॥ etc, T.A. 16.234-36

for his notion of independent assignment (*Svatantra Nyasa*) pertaining to the ultimate-cum-nonultimate deity. Jayaratha has adopted the reading 'Ekaikam dvayahgulam' in preference to 'Ekaikadyangulam' and vehemently ridicules those who opt for such a reading by a curious mixture of the preceding and the following confusing both because such a reading clearly nullifies the original agamic reading, brings in the element of farfetched imagination, lacks the use of the word 'again' and also violates the explanations offered by the teachers.¹ These examples, though handful, will indeed help us gather an idea about Jayaratha's careful diligence.

The next step Jayaratha takes is to accord a proper interpretation. He addresses himself *to the task* of giving the most appropriate and relevant interpretation. As a rule he feels shy of bringing in other interpretations in spite of their probability. Nor does he harp on their patent mutual inconsistency, if the same is irrelevant. It is of course very natural for Jayaratha to hunt out the exact basic source behind Abhinava's specific thesis or pronouncement. For example, while initiating discussion on the 'division of day and night' as a sequel to the 'movement of breath' (*Pranacaramana*) he underscores Abhinava's heavy dependence upon the *Svacchanda Tantra*. But it is also his bounden duty to point out the lines on which the source authority is to be understood with a warning of the impending negative results. Abhinava invokes the authority of the *Para-*

1. अस्य न्यासस्य एकैकद्वयङ्गुलमिति पठित्वा . . . चेत्यभिधाय पूर्वपरानु-
सारितया उभयपक्षमीलनया अङ्गुलव्यत्यासेन व्याख्यायामार्पणाठपरित्यगः कष्ट-
कल्पना पुनर्द्वचनानुपयोगः श्रीमद् गुणव्याख्यातिक्रमाश्चेति दोषाः ।

*trisika*¹, also known as the *Trikasasana*, for his treatment of the principle of right teacher and his initiation and quotes two verses from it² leaving out intervening verses.³ Jayaratha immediately steps in to say that the omission is purposive and the first line of the quoted text is quite capable of covering even the unquoted portion of the quoted last verse.⁴ Sometimes Jayaratha accords an apparently incon-

1. अत्यु (S.T. 7.36 and 7.39)..... इत्याद्युक्तं तत्केवलमेव
प्राणावाहसंविकृत्यापानवाहं चेत्यधिगन्तव्यम् । एवं (S.T. 7.68).... इत्यादौ
पक्षसन्धिग्रन्थेऽपि अयमेवाशयो योज्यः । अन्यथा ह्येका तुष्टिरकृतविनियोगा स्यात् ।
T.A.V., IV, p. 57

2. अदृष्टमण्डलोऽप्येवं यः कश्चिद्देव्ति तत्त्वतः ।
स सिद्धिभाग्भवेन्नित्यं स योगी स च दीक्षितः ॥
एवं यो वेस्ति तत्त्वेन तस्य निवर्णिगामिनी ।
दीक्षा भवे दिति प्रोक्तं तच्छ्रीर्तिशक्षासने ॥ T.A. 4.50

3. Luckily the text of the P.T.V. is printed with the commentary of Abhinava in KSS as Volume No. 18 (1918). The verses under reference, traceable at Nos. 18 to 25, are as under -

अदृष्टमण्डलोऽप्येवं यः कश्चिद्देव्ति तत्त्वतः ।
स सिद्धिभाग्भवेन्नित्यं स योगी स च दीक्षितः ॥
अनेन ज्ञातमात्रेण ज्ञायते सर्वशक्तिभिः ।
प्राकिनीकुलसामान्यो भवेद्योगं विनापि हि ॥
अविधिज्ञो विधानज्ञो ज्ञायते यजनं प्रति ॥
कालाग्निमादितः कृत्वा मायान्तं ब्रह्मदेहगम् ।
शिवो विश्वाद्यनन्तान्तः परे शक्तिवर्यं मतम् ॥
तदन्तर्वर्ति यथ्किंचित् शुद्धमार्गं व्यवस्थितम् ।
अर्णुविशुद्धमिचिरादैश्वरं ज्ञानमश्नुते ॥
तच्चोदकः शिवो ज्ञेयः सर्वज्ञः परमेश्वरः ।
सर्वयो निर्मलः स्वच्छस्त्रूप्तः स्वायतनः शुचिः ॥

4. तत्र च “अदृष्टमण्डलीयेवम्...” इत्यादि इलोकानन्तरम् “अनेन ज्ञात-
मात्रेण...” इत्यादिग्रन्थान्तरं संभवदपि प्रकृतानुपयोगात् न पठितम्, अदृष्टमण्डल-
त्वादेव च “तिलाज्याहृतिर्वर्जितस्वादि” अवसीयते, तदपि न पठितम् ।

T.A.V., III, p. 58

gruous interpretation. For instance, he explains the word Antah in Abhinava's text, which is based on the *Devayayamala Tantra* in the context, not as 'within' but as 'just above it'.¹ But in arriving at this interpretation he has to compare and contrast a host of Agamas and synthesize their anomalous stands and then to conclude that Abhinavagupta's leaning towards a general, and hence casual, survey is sometimes responsible for such expressions. Jayaratha intends his method to be a trend setter for interpretation of the cognate tantric material.²

(iii) *Pre-Abhinavan tantric material*

The same approach permeates his handling of the tantric material, whether of Abhinavan, pre-, or post-Abhinavan era. In the absence of a clearly worked-out chronological analysis of this material our remarks have to be limited to the works quoted by Jayaratha on his own. Very often he draws upon those sections of pre-Abhinavan material which have remained untouched by Abhinavagupta. Despite Abhinavagupta's extensive coverage, a lot of material from hitherto unknown sources has found its way into Jayaratha which is of immense value

1. जलस्यान्तरित्यर्थात् तदुपरि संस्थितः । T.A.V., V, p. 14
2. यदुक्तं श्रीतन्दिशिवायाम् . . . । श्रीतिशिरोभैरवेऽपि . . . इत्यादीनाम् अन्तःस्थितिचिधायकानां वाक्यानां कोऽर्थः स्यात् । किंच . . . इदमल प्रतिपत्तव्यं—यदनन्तस्य बहिरबस्थानमिति। तथाहि श्रीतन्द्वराजभट्टारके . . . इत्यादिकमनन्तस्य नान्तःस्थितेर्विधायकं किंतु एवं शुद्धिकमस्य तद्वस्थितेः पूर्वमुक्तत्वात् एतावन्मात्र-स्यैवात् विवक्षितत्वात् । यदुक्तं तत्र . . . एवं . . . इत्यादावपि व्याख्येयम् । एत-च्छोत्तानतर्यैव गृहीत्वा . . . तत्र तत्र तथाभ्यधुः येनास्य अन्तरवस्थाने भ्रान्तिबीज-त्वं प्ररूढम् । तथा च सोमशंभुः . . . इति न पूर्वापरव्याहृतत्वम् । यद्वक्ष्यति . . .

for any future chronicle of tantric history. Of all the works referred to by Jayaratha, his allusions to the *Srikanthi* are highly significant¹ for the study of the ten Siva tantras, eighteen Rudra tantras and sixtyfour Bhairava tantras (divided into eight groups) belonging to the dualistic, dualistic-cum-monistic and monistic schools. Jayaratha gives a few lengthy quotations incorporating the names of all the tantras.² Though it is difficult to ascertain its period, the first ever reference to it is found in the *Uddyota* of Ksemaraja on the *Svacchanda Tantra*³ which also testifies to Jayaratha's description about the subject-matter. Among other agamic texts he refers to the *Kramasadbhava*, *Sardhasatika*, *Anandesvaratantra*, *Pancamrta Bhutaksobha*, *Anantavijaya*, *Kulakramodaya* and *Kula-kridavatara* for the first time. As is usual he not only quotes but also informs about their formal structure, subject matter and crucial points which evoked special interest. For instance, the *Kramasadbhava* was an Agama of Nigama class and there was a sharp difference of opinion whether it advocated worship of sixteen or seventeen deities.⁴

1. एतच्च श्रीश्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तं तदथा... एतच्च श्री-
श्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तम्। तदथा... यत्तु श्रीश्रीकण्ठ्यां तत्पुरुष-
वक्त्रमुद्दिश्य... इति । अतःच भेदभेदाभेदाभेदप्रतिपादकं शिवलघ्बैरवाख्यं
निर्वैवदं शास्त्रमुद्भूतम् इति सिद्धान्तः । T.A.V., I, pp. 39-45

2. Dwivedi has given a very useful comparative chart of sixty-four tantras from several sources including the *Srikanthi* in his Upodghata, pp. 94-111. See page 71 also. Further see his Upodghata to N.S.T., p. 46.

3. पञ्चमन्त्रमहात्मनेत्यनेन श्रीकण्ठीयसंहिताद्युक्तनानास्रोतोभेदः सूचितः ।
तत्र स्रोतोभेदेन नानाशास्त्रप्रपञ्चोदयः प्रदर्शितः ।

S.T.U., IV, p. 19

4. गदभिप्रायेणैव श्रीक्रमसद्भावभट्टारके अनाल्यचक्रे षोडशैव देव्यः पूज्य-

The *Sardhasatika*, which Jayaratha quotes four times¹, closely follows on the heels of the *Pancasatika* and explicitly differs from the *Kramasadbhava* regarding the order. Similarly it is to his credit that we know that the *Anandesvara-tantra* comprised twelve thousand verses.² According to Dwivedi it was possibly a tantra belonging to the Left Path.³ It advocated Tarpana (offering libations of water) with the aid of the thumb and the middle finger. The *Bhutaksobha*⁴ and *Pancamrta*⁵ were other two Agamas that followed the trail. The *Anantavijaya* was a tantra belonging to Siddhanta Sarvism which Jayaratha considers extremely dissimilar.⁶ He falls back upon it because the matter under reference has not been treated in sister tantras. The *Kulakramodaya*, perhaps a Kula tantra, was devoted to the discussion of the method of assignment in the body conceived as a spiritual seat. As one of the topics Jayaratha specifically mentions the part of the text that focussed on the issue.⁷ Jayaratha's references to

त्वेन उक्ताः । T.A.V., III, p. 136; यतः श्रीक्रमसदभावभट्टारके अनाख्यचक्रे सप्तदश प्रज्यत्वेनोक्ताः ibid., III, p. 190; Also see ibid., III, pp. 166-7, 163, 173, 223. See K.T., pp. 233-235, for details.

1. T.A.V., III, pp. 161, 189; See Upodghata, p. 76 and K.T., pp. 143, 232 for details.

2. अन्यत् पुनर्मध्यमाङ्गुष्ठयोगेनापि तर्पणमुक्तम् । तथा च द्वादशसाहस्रे श्री-मदानन्देश्वरे T.A.V., IX, p. 139

3. Upodghata, p. 20

4-5. भूतक्षोभेऽपि . . . इति । श्रीकञ्चामृतेऽपि . . . इति तथा . . . इति । T.A.V., IX, p. 140

6. इत्यपेक्षायां समानकल्पेऽपि शास्त्रे तदनुपलभात् अत्यन्तमसमानात् अनन्त-विजयाख्यात् सिद्धान्तशास्त्रात् “उत्तानं . . . होवम्” इत्याद्यपेक्षणीयम् । Ibid., III, p. 280

7. श्रीगैलाख्यं तु तत्पीठमित्यर्थः । तदुक्तं श्रीकुलक्रमोदये—

श्रीशैले सस्थिता ब्राह्मी” . . . इत्यादि उपक्रम्य “पादाधारस्थिता ब्राह्मी” इति । Ibid., XI, p. 44

the *Kulakridavatara* are at par with those to the *Srikanthi* for a proper grasp of esoteric items like Ovalli, Mudra, Chumma, Palli, Pitha and Ghara of the six competent teacher-princes etc. There are also necessary to understand the precise internal character of a preceptorial tradition, because these vary from preceptor to preceptor.¹ Jayaratha quotes this Agama on each of these topics. In addition, a substantial number of innumerable references to the unidentified Agamas, which until independently distinguished, must belong to Agamas of this period.

(iv) *Source material provided by the known authors*

The other segment of the source-material is provided by the works of known authors. Among these Abhinavagupta occupies the place of glory. Besides references to his famous treatises like '*Isvarpratyabhijna-vimarsini*, *Tantrasara*, *Tantraloka*, *Annutrastika* and *Paramarthasara*, Jayaratha earns our gratitude for his reference to the *Kramakeli*, Abhinavagupta's celebrated commentary on the *Kramastotra* by Siddhanatha. The early history of Krama system would not be possible without the rich material provided by Jayaratha from this text.² Jayaratha, apparently cites a long quote throwing enormous

1. तदुक्तं श्रीकुलक्रीडावतारे—

तेषां मुद्राश्च छुम्माश्च पल्ली ओङ्कल्यस्तथा ।

पीडकमो घराश्चैव पिता विभजता तथा ।

इत्युपक्रम्य “बोधिस्त्रामरणादानां...कौलगिर्यंता” इति ।

T.A.V., XI (29th A.H.), pp. 28-29

A long citation of 24 sentences follows.

2. एवं कमकेलावपि एतद्गर्भीकारेण यदनेन ग्रन्थकृता व्याख्याते तत्रापि
अन्यथा न किञ्चित्संभाव्यम् ।

Ibid., III, p. 191

light on Krama system as it stood before Abhinavagupta.¹ Jayaratha also refers to other little known texts such as the *Anupratyabhijna*.²

(v) *Post-Abhinavagupta tantric material: general*

Towards the post-Abhinavagupta period Jayaratha's references to Somaraja,³ Bhojaraja and his suspected work *Kramakamala*⁴ are very important towards reconstruction of the history of Krama system. It is for the first time again that we hear of some Prasastibhutipada⁵ and Tapasviraja⁶ in the pages of the *Viveka*. Similarly his mention of his great grandteacher Visvadatta, his grandteacher⁷ Tribhuvanadatta and teacher Kalyana,⁸ as we have already noted in a different context, lend tremendous help towards capturing the evolution of monistic thought in Kashmir. His unnamed citations⁹ which are traceable to the *Mahanayaprakasa*,¹⁰ published

1. T.A.V., III, p. 192. See K.T., pp. 83, 85, 90, 110, 128, 139, 144, 161, 163-64 and Upodghata, p. 30 for details.

2. अनुप्रत्यभिज्ञाकृताप्यनेनैवाभिप्रायेण...इत्याद्युक्तम् ।

T.A.V., II, p. 73.

See K.T., p. 160 and Upodghata, p. 17.

3. T.A.V., III, p. 196

4. Ibid.

5. अनेनैवाभिप्रायेण श्रीप्रशस्तिभूतिपादैरपि—

ये ये भावा ह्यादिन इह दृश्याः सुभगसुन्दराकृतयः ।

तेषामनुभवकाले स्वस्थितिपरिपोषणं सतामर्चा ॥ इत्याद्युक्तम् ॥

Ibid., II, p. 219

6. Ibid., I, p. 11

7. Ibid., III, p. 203

8. Ibid., p. 233

9. ननु अस्याः परस्याः संविदोऽन्यैरत्येव भद्रर्या तपोदशात्मकत्वमुक्तम्, यदुक्तम्—“एकं स्वरूपरूपं हि पूजनीयतया स्थिताः ।” इति

10. M.P. (T). 9.15-18

in Trivendrum Sanskrit Series and assigned to Sivananda II by us,¹ offer unimpeachable evidence of direct North-South dialogue after Madhuraja Yigin, Abhinava's junior contemporary and author of the *Gurundthaparamarsa*.

(a) JAYARATHA VS. KSEMARAJA

His treatment of Ksemaraja, however, is by far the most remarkable event of this phase, which reflects his uncompromising fervour for a thoroughly scientific study of the tantric material. Notwithstanding his innocuous references to the *Pratyabhijnahrdaya*,² he has virtually mounted an attack on Ksemaraja when it comes to the precise handling of the agamic sources. It is here we find Jayaratha sincerely translating his abiding commitment of keeping the misguided and the confused at bay from the sacrosanct domain of the tantric studies.

The *Svacchanda Tantra* is one of the premier sources of authority for the *Tantraloka* next in importance to the *Malinivijayottara Tantra*. Jayaratha, in his unswerving desire to supply the root material for correct understanding of the *Tantraloka*, profusely quotes (more than 300 times) the relevant portions from the *SV.T.* and in this process he frequently finds Ksemaraja's readings and organisation of the text as adopted in the latter's commentary "Uddyota" quite misleading. Luckily the text of the Ksemaraja's commentary and the text as available to or adopted by him is available in print in KSTS (Vols. 31, 38, 44, 48, 51, 53, 56; pub. 1921-1935) and the same may be referred to for a handy appraisal. It also shows

1. K.T., pp. 202-203

2. T.A.V., II, p. 202

that the agamic text was in a fluid state and a critical edition of the same was attempted by Jayaratha and Ksemaraja both. The size and number of regions (Puranam Parimanam) in the eighth Ahnika, for example, is obviously based on the *SV.T.* According to Jayaratha the *T.A.* 8.132-138 specifically covers *SV.T.* 10. 431-464. Here Jayaratha reproduces exact verses¹⁻² from the *SV.T.* which correspond to the *SV.T.* 10.453-54³ and 10.432⁴ in the printed edition and warns the student not to be duped by Ksemaraja's readings⁵. He accordingly settles down for Visavarte and Pancasat for Samvarta and Satad. In the same context Jayaratha upholds Abhinavagupta's mention of Rupavrata⁶ which is not found in Ksema's text at all. He digs at Ksemaraja that the latter possibly has missed the relevant second half of the

1. विषावर्ते महावायौ विद्याधरगणाः स्मृताः ।
द्वा विशच्च कोद्घस्ते दिव्याभरणभूषिताः ॥ T.A.V., V., p. 102
2. योजनानां शतादूर्ध्वं वायुरोधः प्रकीर्तिः । Ibid., p. 103
3. संवर्तेऽपि महावायौ भूषिताः । SV.T., V., p. 192
4. योजनानां प्रकीर्तिः । Ibid., p. 184

Here the readings adopted by Jayaratha and Ksemaraja both are same. The editors give a variant in the fn. I (*SV.T.*, V., p. 184) as पञ्चाशयोजनादूर्ध्वं which seems to have been the reading, as available to Jayaratha, in Ksema's text. This gains strength in view of Ksema's commentary on the subsequent verse (*SV.T.* 10.433) and seems to have come in for criticism.

5. अत च संवर्तेऽपि महावायाविति उद्योतकारव्याख्यापाठान्त भ्रमणीयं-यत्स-
वर्ते कथं विद्याधरा नोक्ता विषावर्ते तु उक्ता इति, अस्मत्तर्कित एव हि पाठः साधु-
मं हाजनपरिग्रहीतत्वात् । एवं “योजनानां शतादूर्ध्वं वायुरोधः प्रकीर्तिः” इत्यादा-
वपि अस्मत्तर्कित एव पाठो ग्राह्यः अन्यथा हि “तस्मादूर्ध्वं तु तावद्भ्यः” (*SV.T.*
10.433) इत्यादौ तावदर्थस्तन्मतेऽपि न सङ्गतः स्यात् । T.A.V., V., pp. 102-103
6. ये च रूपद्रता लोका आवहे ते प्रतिष्ठिताः । T.A. 10.137

verse as quoted by Jayaratha and therefore we need not be confused by Ksema's omission.¹ Jayaratha clearly implies that the correct text must have the additional half verse. Just on the contrary, Jayaratha does not have certain verses in the original text, though Ksema has them. While commenting upon the *Tantraloka* 8.73,² Jayaratha quotes two verses in succession³ which correspond to the *SV.T.* 10.227 and 10.229 apparently omitting the *SV.T.* 10.228⁴. In the aquatic category (Jala-tattva) Abhinavagupta posits thirteen regions.⁵ Ksemaraja's relative reading seems to have different implication unacceptable to Jayaratha.⁶ One may go deeper and

1. रूपव्रता इति रूपविडम्बकवद् रूपविधानं न तु वस्तुनिष्ठं वस्तु येषां तेन
व्रत(ता)जीविन् इत्यर्थः । तदुक्तं श्री स्वच्छन्दे—

“ये च रूपव्रता लोकास्तेषां तत्र समाश्रयः ।” इति । एतदर्थं च उद्योतकृता
न दृष्टम् इति न भ्रमणीयम् । T.A.V., V, p. 104

2. कुरुवर्षस्योत्तरेऽथ वायव्येऽन्यौ क्रमाच्छाराः ॥
दश चेति सहस्राणि दीपी चन्द्रोऽथ भद्रकः ॥

3. अन्यौ इति अधिमध्ये । तदुक्तम्—
तस्य चोत्तरदिग्बिभागे प्रविश्य लवणोदधिम् ।
योजनानां सहस्राणि चत्वार्येव वरानने ॥
एकाधिकानि विस्तीर्ज चन्द्रद्वीपं प्रकीर्तितम् ।
दशयोजनसाहस्रं द्वीपं भद्रं प्रकीर्तितम् ॥ Ibid., V, p. 57

4. पञ्चयोजनसाहस्रं चन्द्रद्वीपं प्रकीर्तितम् ।
तथा वायव्यदिग्बिभागे प्रविश्य लवणोदधिम् ।

Editorial footnote (ibid, V. p. 57) takes note of it.

5. आवीरभद्रभुवनाद्भुवकाल्यालयात्तथा ॥
लयोदशभिरन्यैश्च भूवनैष्पशोभितम् । T.A. 8.199-200

6. उपशेषभितमिति अर्थादप्तल्लवम् एवंपाठ एव च आगम इति उद्योतकार-
व्याख्यया न भ्रमितव्यम् । T.A.V., V, p. 142

We have not made any effort to trace out the specific portion in the printed edition that being beyond our scope presently.

deeper. In Abhinavagupta's scheme of categories (Tattvayojana) everything other than Siva is to be deemed as bondage in nature and so all the nine powers from Varna to Manonmani in the region of impure knowledge (Asuddha-vidya) turn out to be binding in character.¹ Jayaratha, as usual, traces the precise textual authority to back Abhinavagupta's statement and also exploits the occasion to castigate Ksemaraja. He not only has a different reading but finds Ksema's preference for male deities to female ones as absurd,² because those people are clumsy who talk of nine female powers instead of nine male deities simply because of textual reading.³ In the continuing context of categories Abhinavagupta describes Sakti-category to be obscured by knowledge (Mana or Pramana) and inhabited by the two Rudras namely Tejasvin and Dhruvesa.⁴ According to Jayaratha, Abhinava has the sanction from the *SV.T*, and the *Nandisikhatantra* but dis-

1. पुरं चाशुद्धविद्यायां स्याच्छक्तिनवकोञ्ज्वलम् ।
मनोन्मन्यन्तगास्तास्च वामाद्यः परिकीर्तिताः ॥ T.A. 8.297

2. ता इति शक्तयः । तदुक्तम्—
वामा ज्येष्ठा च रौद्री च काली विकरणी तथा ।
बलविकरणी चैव बलप्रमथनी तथा ॥
सर्वभृतदमनी च तथा चैव मनोन्मनी ।

(This corresponds to SV.T. 10.1145-46 where the last line reads differently- दमनी सर्वभूतानां तथा चैव मनोन्मनी। Vol. VB, p. 484) इति च । अत्र च स्त्रीपाठ एवं साधुर्महाजने : परिगमीतत्वात् ।

agrees with Ksemaraja's reading which places Pra-mana's obscurity just above Sakti and not at par.¹ According to Abhinavagupta the region called Sadakhya is the proper abode of Sadasiva² and is covered or obscured by Siva alone, while Ksemaraja assigns Sadasiva-region just above Isvara and just below Sadasiva. Jayaratha charges Ksemaraja with tampering with the original *SV.T.*, by imaginary interpolation of an half-verse which has been disregarded by the learned. Even if this addition be deemed to be genuine, argues Jayaratha, it does not vindicate Ksema's contention. It supports Abhinavagupta's stand instead, because the abode and the resident have the same level of subsistence. It is only on such a construction that the *Nandisikhatantra*, too, may yield a consistent meaning. One, therefore, must guard himself against the misguiding interpretation offered by Ksemaraja³. It is indeed premature to

1. तत्र शक्त्यावृत्तौ रुद्रद्वयम् । तदुक्तम्—

'तेजस्त्रीशो ध्रुवेशश्च प्रपाणानां परं पदम् ।'

(Corresponding to the *SV.T.* 10.1174) इति । शक्त्यावरणमूर्ध्वं चेति प्रपाणावरणं चोर्ध्वमित्युद्योतकारदृष्टः पाठः पुनरसाधुर्महाजनेरपरिगृहीतत्वात् । श्रीनन्दिशिखायामपि—

'तेजेश्वरो ध्रुवेशश्च शक्त्यावरणस्तस्थिती ।' इत्यादिरास्माकं एव पाठः ।

T.A.V., V, pp. 240-41

2. भुवनैः पञ्चभिर्भीकुतानन्तसभावृति ।

सामयात्सौशिवं तत्र सादाभ्यं भुवनं महत् ॥

T.A. 8.365

3. "सादाभ्यं भुवनम्" इति सदाशिवभट्टारकस्य साक्षादधिष्ठानस्थानमित्यर्थः अतएव महादित्युक्तम् । उद्योतकृता पुनः "ईश्वरस्य तथोर्ध्वं तु अवश्चैव दाशिवात्" (*SV.T.* 10.1190) इत्यर्धं परिकल्प्य इतः प्रभृति सादाशिवं तत्त्वमिति यदुक्तं तदयुक्तम्, अस्य अर्थस्य महाजनेरगृहीतत्वात् । अतएव च एवमपि "ऊर्ध्वं" इति पुनरुक्तम्, "अधश्चैव सदाशिवात्" इत्यप्यसगतं तत्रैव तस्योक्तत्वात्; अपरिकल्पितत्वेऽपि एतदित्यं यथाकथञ्चिद्व्याख्येयं यदीश्वरस्येति रुद्रोङ्कारस्य, सदाशिवादिति अधिष्ठातुः, अधिष्ठेयं हि अधिष्ठातुरुद्ध एव भवेदिति । यत्तु श्रीनन्दि-

suspect whether Ksemaraja and Jayaratha belonged to different preceptorial traditions or Jayaratha nursed some grouse against his senior Ksemaraja in order to wrest the place of honour from him among the post-Abhinavan scholarship, yet what surprises the modern reader most is Jayaratha's going to the extreme of charging Ksema with deliberate distortions. As another instance of such aberrations Jayaratha, while explaining Abhinavagupta's views on the purification of deed (Karmasodhana) in respect of the spiritual apprentice called Sivadharmi¹, invokes the authority of the *SV.T.*, and propounds that once the process of fruition has commenced in respect of one particular deed it cannot be reversed so far as that deed is concerned. On the contrary, Ksemaraja who talks of purifying even that deed which has commenced fruition² is taken to task for tampering with the text, for going against the previous pronouncements and also for transgressing the scriptural injunctions.³ Jayaratha finds no end to it on

शिखायाम् “कथितं त्वैश्वरं तत्त्वमत ऊर्ध्वं सदाशिवः” इति तत्र साक्षात्स्थित इति ।
अन्यथा हि उभयतापि ईश्वरतत्त्वोपसंहारग्रन्थस्य व्याघातः स्यात्, तत्त्वाजनक्षुण्ण
एव मार्गोऽनुगत्वात् इति उद्योतकारव्याख्याता न भ्रमितव्यमित्यलं बहुना ।

T.A.V., V, pp. 243-44

1. साधकस्य तु भूत्यर्थमित्येव विशेषध्येत् ।
शिवधर्मिष्यसी दीक्षा लोकधर्माप्यहरिणी । T.A. 15.28
2. भूत्यर्थाद्यत्प्रादेहारम्भ शुभाशुभं तत एकमशुभमेवास्य शोधयेत्, एवं हि
निविद्यं भागसिद्धिर्भवति । SV.T.U., Vol. II, p. 88
3. यदुक्तम्—
साधकस्य तु भूत्यर्थं प्राक्कर्मत्यं तु शोधयेत् ।
प्राक्कर्मगामि चैकस्वं भावयित्वा तु दीक्षयेत् ॥ (Corresponding to the
SV.T. 4.142 which reads the first line as साधकस्य तु भूत्यर्थं
प्राक्कर्मकं तु शोधयेत्) इति । अत च उद्योतकृता यत् इत्थमिति अपास्य एकमिति

Ksemaraja's part. In the course of Abhinava's discussion on Sivahastavidhi¹ a spiritual apprentice is said to be transformed into a Samayin by his teacher's recourse to this method leading to a kind of intimate union (Sayujya) in Isvara category. Jayaratha finds fault with Ksema's interpretation of the word Isvare as Kalagnirudra existing below the category of earth and dubs it as lacking in scriptural testimony.²

(vi) *Restoring tradition: fathoming inter se relationship among Agamas*

Jayaratha's critical zeal does not pause here. His abiding concern is to restore the real tradition. For this he checks up, over and above the already discussed functions, inter se relationship between the Agamas, substantiates arguments, peeps into the background to rationalize the item under consideration, underlines latent possibilities and may even advance suggestion for a proper appraisal. While discussing the variety of dissolution (Samharavaicityra) in the sixth Ahnika he endorses Abhinava's view that Samana represents Pralaya stage and is identical with Sadasya stage where the universe continues to exist in residual form. In this context

पठित्वा देहारम्भशुभ्राशुभक्षयादेकमशुभमपि अस्य शोधयेदिति व्याख्यातं तदु-
पेक्ष्यम्, आरब्धकायदेहारम्भकमौच्छेदाशक्यत्वस्य प्रागुपपादितत्वात् क्वचिदयेव-
मनाम्नातत्वाच्च ।

T.A.V., IX, p. 19

1. उक्तं दीक्षोत्तरे चैतज्जवालासंपातशोभिता ॥

दत्तेन शिवहस्तेन समयी स विवीर्णते ।

सायुज्यमीश्वरे तत्त्वे जीवतोऽधीतियोग्यता ॥

T.A. 15.458-59

2. ईश्वरे इति श्रीविद्यातत्त्वोद्धर्वतिनि न तु पृथिवीतत्त्वाधः स्थिते काला-
ग्निरुद्रे तथाश्रुतेरदर्शनात् । अत्र च उद्योगकृदेव कृतश्वम इति किमिह तेन उक्तेन तत्
एव अवधार्यम् ।

T.A.V., IX, p. 231

he quotes the views of a sub-group who thought Pralaya stage as being one with Siva stage.¹ He criticises the view, reasons out his position and concludes that even when Samana is taken to be eternal, it does not dilute monism.² Similarly he provides relevant contextual framework. While commenting upon the *Tantraloka* 8.290 he notes that though the five gross elements succeed triple egoity in the *SV.T.*, Abhinavagupta is discussing them as part of the sixteen modifications which lead to bondage.³ Any tantric system worth the name must discard the caste system. Hence the references to caste, according to Jayaratha's rationalization, must be construed as referring to the non-initiates or to the faithful of the lower grades.⁴ Moreover, Jayaratha provides a rich source of cultural information. It appears Dinars had come in vogue as a legal tender of currency in his time.⁵ It is from him that we learn that several varieties of wine were prevalent in his time and why they were distinguished. For instance Madya was produced

1. अतएव चान्यैस्मच्छास्त्रप्रक्रियामजानानैः 'शक्त्यन्तं महाप्रलये वृत्ते सकलो-
यमणुर्बर्णः प्रलयान्तं ऊऽवौश्वर्मवस्थितेरभिधानात् परिशिष्टं शिवतत्त्वमेवा-
सादयेत् । तदासादनमेव च मुकितः तदकमण सर्वेषामनायासमेव सा सिव्येदिति किं
शास्त्रानुष्ठानादिना' इत्यादि यच्चोदितं तदुत्थानोपहृतमेव ।

T.A.V., IV, p. 142

2. न चैवमपि शंभुवत्समनाया अपि नित्यत्वादभेदवादक्षतिर्भेदमेवाधिकृत्य
सृष्टिप्रलयादिव्यवहारस्योत्थानात् । Ibid., p. 143

3. एतच्च यद्यपि श्रीस्वच्छलेदिविधादहंकारादनन्तरमुक्तं तथापि इह विकार-
षोडशकसाजात्ययेनैव व्याख्यातम् । Ibid., V, p. 199

4. इत्याद्युक्तं तददीक्षितविषयम्, किन्तु पूर्वव अस्मदुक्ताचर्तपंश्चद्वालुविष-
यत्वमधिकमन्यथा जातिभेदो द्वुर्वचः स्यात् । Ibid., IX, p. 12 (29th Åh)

5. हृन्यते टंक्यते दीनार इव राजाभिधानं शास्त्रार्थो यस्मिन्स तथा ।
Ibid., I, p. 150

from grapes, Sidhu from sugarcane and Sura from Vibhitaka (Latin, Terminalia Belerica) and then he goes on talking about such varieties of wine as Varum, Madira, kadambari, Ghanasura and jagala etc.¹

(e) AN EXCLUSIVE GUIDE TO THE TANTRALOKA

(i) *Sevenfold assistance*

Jayaratha's contribution to the understanding of the *Tantraloka* is invaluable and indispensable. To begin with, Jayaratha provides connotative *titles* to all the Ahnikas. Though in most cases they reflect the clue provided by Abhinavagupta during the body of the text, it is he who offers captions. We shall discuss this aspect at the appropriate occasion. In the second place he clearly demarcates the precise textual portions dealing with general and ancillary topics, designated as Purvaja-and Anuja-uddesas by Abhinavagupta.² We shall look into it in the course of our discussion on the arrangement and organisation of the *Tantraloka*. In the third place, he acquaints us with the background view. For example he points out, notwithstanding Abhinava's silence, that in the ninth Ahnika his master wanted to criticise Tattva (category)-doctrine of the *Bhogakarika* etc. (dualistic Saivism)³. He not only leaves us at that but follows it up with the intermittent criti-

1. मद्यशीधुसुरादिनेति मद्यं मृद्वीकादिप्रभवमनेकप्रकारं मद्यादिशब्दव्यप-
देश्यं, शीधुरक्षवः, सुरा विभीतकादिकृता, आदिशब्दात् तत्प्रकाराणां वास्त्व्यादीनां
परिस्थिहः ।

T.A.V., IX, p. 39

2. तत्रोच्यते पुरोद्देशः पूर्वांतु जभेदवान् ।

T.A. 1.278

3. सम्यगिति अनेनात् भोगकारिकादिभ्यो वैलक्षण्यं कटाक्षितमिति ।

T.A.V., VI, p. 250

cism of Sankaranandana, Sadyojyoti, Devabala and Vaisesikas¹. Similarly he suggests that main target in the tenth Ahnika was to point out discrepancies in Nyaya and Bhatta Mimamsa schools², though Abhinavagupta himself is once again silent on this point.³ In the fourth place, he fills in the omissions of Abhinavagupta. In the twentyeighth Ahnika, Abhinavagupta talks of 23 types of occasional functions (Naimittikavidhi)⁴. Jayaratha feels that a particular 'occasional' (Naimittika) called Sivaratri is also included in the quartet beginning with Vipat-pratikara (*T.A.* 28.7), the reason behind omission being the universal treatment of this item in practically all the scriptures.⁵ Similarly in Dutiyaga Abhinavagupta talks of six varieties of Dutis e.g. consisting of Janya, Janika and Sahaja in twofold relationships - physical and cognitive, and invokes the authority of the *Sarvacaratantra*.⁶ In a significant remark Jayaratha adds that there are several sub-varieties such as Vegavati, Samhari, Trailokyaksobhini etc.,

1. शंकरनन्दनसद्योज्योतिर्देववलकणभुगादिमतम् ।
प्रत्याख्यास्यन्नवम् व्याच्छङ्गावाहिकं जयरथाख्यः ॥ *T.A.V.*, VI, p. 250

2. कौमारश्लनैयायिकमतविमतिसत्त्वविजयरथाख्यः ।
अख्यापयदतिविशदां दशमाहितिके विवृतिरीतिमाम् ॥
Ibid., VII, p. 208

3. इत्येष दर्शितोऽस्माभिस्तत्त्वाध्वा विस्तरादथ ।

T.A. 10th Āh., concluding verse

4. *T.A.* 28.6-9

5. अनेन च विपत्प्रतीकारादिना चतुष्टयेन शिवरात्रिसंज्ञकमपि नैमित्तिकं संगृहीतम् । तत्र हि एतदेव भगवतोऽभवदित्याम्नायः । तच्च साधारण्येनैव सर्व-शास्त्रेषु आम्नातमिति नेह स्वकष्णेनोक्तम् । *T.A.V.*, XI, p. 6

6. श्रीसर्वचारहृदये तदेतदुपसंहृतम् ।

षडेता शक्तयः प्रोक्ता भुक्तिमुक्तिफलप्रदाः ॥

T.A. 29.103

but a reference to the same has been avoided¹ for fear of endless recounting. In the fifth place, he allows us a peep into Abhinavagupta's own preferences and presuppositions. The case of Rudrakali offers a good example. Rudrakali, which marks the seventh stage in cyclic progression of consciousness in Anakyacakra, has been equally named as Bhadrakali by the texts like *Pancasatika* etc., without any semantic distinction. Abhinavagupta, however, prefers the title Rudrakali - this piece of intimation we gather from Jayaratha². In the sixth place, one has to depend upon Jayaratha for a clear understanding of the esoteric implications of Abhinavagupta's treatment. For example, the textual portion dealing with the notion of virility of Mantra (Mantravirya)³ apparently has no esoteric semblances, yet Jayaratha finds that the first three verses deal with Parabija (the ultimate seed) and the subsequent three with five Pindanathas.⁴ Similarly Abhinavagupta's description of the six-fold movement of breath from the point of view of pervasion (Vyapti)⁵ is necessarily

- “वैगवत्यथ संहारी वैलोक्यक्षोभणी तथा ।
अर्ध्वीरासना चैव वक्त्रकौला तु पञ्चमी ॥”
इत्यादि तु अवान्तरमेदप्रायं प्रत्येकं सम्भवदपि आनन्द्यादिह न परिगणि-
तम् । T.A.V., XI, p. 74 (29th Äh.)
- इति पञ्चशतिकादौ पुनरियं भद्रकाली इत्युक्ता,
इति नाम्नि भेदेऽपि वस्तुनि न कश्चिद्भेदो । . . . एवं चात्र प्रमाणरूप-
त्वेऽपि तत्तदर्थसंहारकारिणः प्रमातुरेव प्राधान्यं येन ग्रन्थकृतो रुद्रशब्दे भरः । Ibid., III, pp. 173-74
3. T.A. 4.186-191
4. एवं संवित्कर्मण श्रीपराबोजस्योदयमभिधाय एतत्समानस्कन्धताभिधि-
त्सया श्रीपिण्डनाथस्यापि उदयमभिधत्ते । T.A.V., IV, p. 220
5. पटप्राणोच्चारजं रूपमथ व्याप्त्या तदुच्यते । T.A. 5.54

from that of Mantravyapti.¹ As we have discussed in a different context earlier, Abhinavagupta's esotericism and symbolism is not at all understandable without Jayaratha's wholistic approach. The nature of Karanas which is spread over from 11th to 32nd Ahnikas as per declaration of Abhinavagupta himself² is made known by Jayaratha alone by locating exact references. Thus the Karana of intelligence is dealt with in the eleventh (*T.A.* 11.21), of Vyapti in the fifteenth (*T.A.* 15.339), of knower-known combine in the sixteenth (*T.A.* 16.253), of imposition as well as that: of rejection in the twenty-ninth (*T.A.* 29.147/182) and of absorption in the thirtysecond Ahnika (*T.A.* 32.10 onwards)³ by way of discussion on postures.⁴ No doubt Jayaratha is aware of the limit to which he may go. With regard to the filling of Arghapatra he advises one to learn it from the mouth of a teacher, he has not touched it lest it might violate his school's code.⁵ But all the same he does not withhold any information he has. The word Diptaih in depicting the nature of Mantra⁶ was open to two types of meaning and he

1. इदानीमेतदेव मन्त्रव्याप्तिमुखेनाप्यभिधीयते, इत्याह अथ इत्यादि ।
T.A.V., III, pp. 357-58

2. गुरुवक्त्राज्ञवं बोद्धव्यं करणं यदपि स्फुटम् ॥
तथाप्यागमरक्षार्थं तदग्रे वर्णयिष्यते । T.A. 5.130-31

3. Jayaratha here indicates the Ahnika and not the exact verses. The insertion within bracket is ours.

4. तथाहि . . . इत्यादिना षोडशाह्निके . . . इत्यादिना . . . तत्त्वमुद्भास्वरूपनिरूपण द्वारेण द्वादशिःशाह्निके संनिवेशस्य स्वरूपं वक्षति इति तत एवैतत्सतत्त्वं स्वयमेव अवधारणीयम् । T.A.V., III, pp. 442-43

5. यश्च अत्र एतत्पूरणे सम्प्रदायाः स रहस्यत्वात् समयमङ्गभ्याच्च न इह अस्माभिः प्रदर्शित इति । एतदग्रुसमुखादेव बोद्धव्यम् । T.A.V., XI, p. 19

6. यरवलबीजंस्तु दीप्तैविन्दुविभूषितं : T.A. 30.16

gives both.¹ And in the case of divergent opinions about a thing, particularly if the authority of the *Sripurvasastra* was not readily handy on such esoteric issues as Ekaviravidhana,² he finally airs the view acceptable to him.³ In the seventh place, Jayaratha brings out the inherent argument of Abhinavagupta - not only the substance but the form as well.⁴ Sometimes he builds up on the syllogistic form latent in Abhinavagupta's discussion and presents the whole of it.⁵

(ii) Discharge of twin editorial obligations

The greatest contribution of Jayaratha, however, lies in his role as the editor of the text of the *Tantraloka*. His handling of the *Tantraloka*'s text is the logical extension of his approach to the handling of the tantric source material. It has two phases. One, when he subjects the text of the *Tantraloka* to rigorous criticism and undertakes to produce the standard version and two, when he critically looks into the arrangement and order of the verses in order to put a well organised text. Since we have already seen something of this in a different context, our job has become easier requiring a few samples. Jay-

1. दीप्तैरिति ओकारादीनामकारादीनां हस्वानामाग्नेयस्वभावत्वात् तेजो-मयैरिति प्राच्या:, सरेफैरिति श्रीमल्लक्ष्मणगुप्तपादा:। T.A.V., XII, p. 184
2. अन्येषेकाक्षरा ये तु एकवीरविधानंतः ।
गुप्ता गुप्तरास्ते अंगाभिजनवर्जिताः ॥ T.A. 30.24
3. अत्र च शिखायां कवचबीजमिति श्रीविशिरोभैरवानुयायिनः, चतुष्कलमिति श्रीदेव्यायामलोपजीविनः, अस्मद्दगुरवस्तु द्वितीयमेव पक्षमामनन्ति । T.A.V., XII, p. 198
4. अत्र पञ्चावयवं परार्थमनुमानं निर्दिष्टं तद्यथा Ibid., VI, p. 119
5. नास्तीति काकाक्षिवद्योज्यम्-तेनायमत्र प्रयोगः Ibid, p. 125

ratha prefers the reading Vyomadisabda¹ in place of an equally good reading², i.e. Vyomadisatka. Even when he retains a particular reading³, as all the MSS available support it, he suggests a better reading.⁴ In Jayaratha's original copy of the *Tantraloka* the verse 3.220⁵ possibly reads Matra-(kundalinibijam) which has been rectified as Satra (-kundalini-bijam) because such type of reading is not only non-agamic but even otherwise conveys incoherent meaning and involves improper diction.⁶ One may hold with reasonable confidence that there were certain uncertainties about the text of the *Tantraloka* during the time of Jayaratha. It is why he sometimes suggests equally good alternative readings. Thus the printed text e.g.,

शिवदहनकिरणजालैदाहृत्वात् सा यतोऽन्यरूपेव (T.A. 9.207)
may also be read as—

विजानामतसरिता प्लाव्यत्वात् सा यतोऽस्यरूपैव

To lend authenticity to his suggestions he cites the authority of the relative scripture (here *Sivatanusasstra*).¹ The *Tantraloka*'s, actual text was often a

- व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः । T.A. 1.64
- व्योमादिषट्क इति पाठे तु . . . इति व्याख्येयम् । T.A.V., I, p. 103
- In भैरव इति गुरुभिरिमः । T.A. 1.100
- इमैः इति चिन्त्यम् । गुहगदितैरिति तु श्रेष्ठः पाठः । T.A.V., I, p. 143
- सात्र कुण्डलिनी बीजं जीवभूता चिदात्मिका । T.A. 3.220
- मात्रेत्यपपाठः—न हानेन कश्चिदप्यागमिकोऽर्थः संप्राप्तो वर्तते यदर्थो-
यमेतत्प्रयोगः, प्रत्युत असंगतार्थत्वमसाधुशब्दत्वं च प्रसञ्ज्यते । T.A.V., II, pp. 20-87
- यद्वा विज्ञानामृतसरिता प्लाव्यत्वादिति पाठो ग्राह्यः । तदुक्तं तत्त्वं
(शिवतनुशास्त्रे) — विज्ञानमृतसरिता शिवशशिनः स्यन्दमानप्रामलया ।
प्रप्लाव्य यतस्तेभ्यो निरस्यतेऽधस्ततः सान्त्या ॥ इति । Ibid., VI, p. 167

matter of doubt. Jayaratha did finalise his own version wherein he piled up several corrected readings. Displaying a rare scientific attitude he furnishes evidence behind his choice even at the slightest doubt. Thus the reading adopted by him in the *T.A.* 13.355¹ was not due to his whim, he himself saw it in the old manuscripts not once or twice, but hundred times over.² Similarly the text of the *SV.T.* (4.142), corresponding to the *T.A.* 15.28, has slightly different reading in the version of Ksemaraja, target of bitter attack from Jayaratha for deliberate distortions. Jayaratha prefers to ignore the text of Ksemaraja and preserves the original reading for the sake of propriety having culled support from Abhinavagupta's statement in the *Mrgendra*.³ Even when the available reading is not defective, he assiduously gropes for a better reading. In the *Tantraloka* 15.80⁴ he finds the word 'Yad' somewhat vague and proposes 'Iha' as a relatively lucid reading.⁵ Jayaratha's critical editing of the *Tantraloka* and his handling of the source texts has to be viewed together in a larger perspective so as to be able to evaluate his concerted effort towards keeping the text of the *Tantraloka* free from imagination, interpolation and alien material and preserving its faithfulness to the original source literature.

1. जुगुप्तते तत्तस्मिंश्च विफलेऽन्यत्समाश्रयेत् ।
द्विनादितं हसंस्तवेवं पच्यते रौरवादिषु ॥ T.A. 13.355
2. एवंपाठश्च जरत्पुस्तकेषु शतशो दृष्टः । T.A.V., VIII, p. 211
3. अतएव श्रीमृगेन्द्रायामपि इत्यादि उक्तं ग्रन्थकृता । औचित्याच्च
अत्र अस्माभिरयं पाठो रक्षितः । Ibid., IX, p. 19
4. पर्वताश्रनदीतीरकलिङ्गादि यदुच्यते ।
5. यदीति (? यदिति) स्थाने इहेति स्पष्टः पाठः । T.A.V., IX, p. 44

His second editorial function relates to the organisation of the text. For example, the verse 'Jnana-hino' etc.,¹ (now numbered as *T.A.* 23.25 in the printed edition) was wrongly placed by certain scribes after the verse "Annadidana" etc.² (1st half of the verse numbered as *T.A.* 23.23 in the printed edition) which is restored to its regular place by Jayaratha.³ It appears that Jayaratha is guided by the model hand-scrip on the basis of which he prepared his version of the *Tantraloka*. But even in his basic hand-scrip there are certain places which have attracted editorial whetting. The verses as given in the footnote below* appear twice in the body of the text as *T.A.* 37.4-5 and *T.A.* 37.11-13 (2nd half to 1st half). Though Jayaratha retains the double mention, he clearly advises its precise placement and also reverses the order,⁵ besides offering tips for better reading.⁶ We come across a similar instance when he suggests that the first half⁷ of the *T.A.* 31.42 in all

1. ज्ञानहीनो गुरुः कर्मी स्वाधिकारं समर्प्य तो ।
दीक्षाद्यधिकृति कुर्याद् विना तस्यान्नया पुनः ॥
2. अन्नादिदानमित्येतत्पालयेत्पत्सत्रकम् ।
3. That is, *T.A.* 23. 25. See अयं च श्लोकः कवचित् “पालयेत्पत्त-सत्रकम्” इत्यनन्तरं भ्रमात् लेखकैलिखित इति तदुपेक्ष्यम् । *T.A.V.*, X, p. 272
4. यथा खगेश्वरीभाविनिःशङ्खत्वाद्विषं ब्रजेत् ।
क्षयं कर्मस्थितिस्तद्वदशङ्खाद्भैरवत्वतः ॥
यदार्थं पातहेतूकृतं तदस्मिन्बामशासने ।
आशुसिध्यै यतः सर्वमार्प मायोदरस्थितम् ॥
5. अत्र च अन्तरा श्लोकद्वयमन्यथा लिखितमधरे व्यत्ययेन न्यायमिति तत्त्वे व्याख्यास्यामः । *T.A.V.*, XII, p. 393
6. पातहेतूकृतमिति पातकार्युक्तमिति तु स्पष्टः पाठः ।
Ibid., p. 395
7. शूलयागाः षट् सहस्राण्येवं सार्वं शतद्वयम् ।

propriety be placed before the *T.A.* 31.39 for ensuring coherent construction.¹ Such instances bring his conscientious and ever vigilant self into bold relief. This, however, does not mean that he never succumbs to general weaknesses of the scholars. He does, but very rarely. We find a glimpse of such a lapse in his interpretation of the word 'Anta'² forming part of the compound in the *T.A.* 22.12.³ Here the use of the words 'Adi' and 'Anta' in the text obviously limits the options, but Jayaratha looks for an implied meaning convenient to him. But such far-fetched interpretations are very few and far between and in no way undermine his importance.

(III) *Methodology*

(a) GUIDING PRINCIPLES

(i) *Conformity to Abhinava, teacher and scripture*

Coming to the methodology employed and norms of writing adhered to by Jayaratha we notice that his first guiding principle in taking up an item is its absolute conformity which means it must conform in the first place to the stand of Abhinava - the original author, in the second to the preceptorial stand and in the third to the scriptural view. All the three together, not severally, spell out his idea of adherence to the tradition. While discussing the notion of Karana (*T.A.* 5.130) he abstains from giving out everything at one place and in so doing leans on

1. प्रायश्च अयं श्लोकः ‘ततो रजासि देयानि.....(T.A. 31.39) इत्यतः पूर्वं न्याययो येन सर्वं सङ्ग्रहं स्पात । T.A.V., XII p. 247
2. अन्तः सिद्धान्तः । उक्तं हि प्राक् Ibid., X, p. 249
3. अथ वैष्णवबौद्धादितन्त्रान्ताधरविनाम् ।

Abhinavagupta's authority.³ Similarly, in final selection out of several options it is the preceptorial injunction that must prevail.² Moreover, he never ventures to rely on his imagination and propound a thing unless it is expressly enjoined in the Agamas.³ One of the reasons for rejecting the Uddyotakara's interpretation was his lack of scriptural endorsement.⁴ Same is the case with those who propound a different reading from one picked up by him.⁵ To him the teaming up of all the three authorities, specially teacher and scripture, is very sacred. Hence, he rejects the alternative readings and resulting explanations since they digress from the authority of the scriptural text and the teacher.⁶

- (ii) *Thoroughness and authenticity; and*
- (iii) *Absence of fascination for word-by-word commentary:
eight key factors*

Thoroughness and authenticity, thus, are the twin criteria that he ardently pursues but they do not come in the way of his concise and systematic presentation. That is why he never revels in word-by-word explanation. His staying away, however, from the

1. तदस्माकमपि एवं व्याख्याने श्रीमदभिनवगुप्तपादा एव प्रमाणम्—इति नात्र विद्यवृभिरसम्भ्यमसूयितव्यम् । T.A.V., III, p. 443
2. इत्येकतरपरिग्रहे यथासं गुरुपदेश एव निबन्धनम् । Ibid., p. 203
3. न चैतदस्माभिः स्वोत्प्रेक्षितमुक्तमिति साक्षादागमम् एव पठितः । Ibid., IV, p. 10
4. अत च उद्योतकृता यत् . . . व्याख्यातम् तदुपेक्ष्यम् . . . क्वचिदपि एवम् अनाम्नातत्वाच्च । Ibid., IX, p. 19
5. इत्यल च तृतीयां चतुर्थीं वेति पाठो भवेत् . . . इत्यलं गुर्वाग्मसप्रदाय-शूर्चः सह संलापेन । Ibid., pp. 162-63
6. अतश्च . . . इति पठित्वा . . . चेत्याद्यभिधाय . . . व्याख्यायाम् आर्षपाठपरित्यागः . . . श्रीमदगुरुव्याख्यातिक्रमाश्चेति दोषाः । Ibid., X, pp. 91-92

verbatim commentary is not arbitrary. He is guided by certain norms which he has set for himself. (i) Obvious clarity, (ii) future treatment, (iii) over-detailed discussions are some of the considerations that prevent him from embarking upon word-by-word commentary.¹ (iv) Fear of unnecessary repetition is another factor which he is very much scared of.² If the item is of esoteric importance, frequent repetition might cause leakage, or if it is of general importance and has been occasionally discussed, too much repetition will amount to wastage of effort. To the list of his norms he adds two more - (v) relevance or utility and (vi) propriety, which constitute the hallmark of his style characterised by his disdain for (vii) far-fetched imagination and (viii) breach of tradition. Undue extension of the text and irrelevance, however, are the twin factors that frighten him most. He refrains from gathering all the possible interpretations because of these two factors.³ The same consideration does not allow him to enumerate all the aspects associated with each movement of breath⁴ (Cara) or the total number of days associated

1. इत्येतदसमाभिः स्पष्टत्वात्, ग्रन्थविस्तरभयात्, अग्रे च निर्णयमाणत्वात् न प्रातिपद्येन व्याख्यातम् । T.A.V., I, pp. 299-300

2. अतामृतबीजाद्युद्धारः प्राप्याख्ययैव गतार्थः इत्यतिरहस्यत्वात् नेह पुनरायस्तम् । Ibid., III, p. 371

एतच्च पूर्वमेव बहूक्तम् इतीह न पुनरायस्तम् ॥ Ibid., II, p. 65

एतच्च सर्वमस्तुत्वेनैव व्याख्यातम् इति न पुनरायस्तम् । Ibid., I, p. 33

3. अत च संभवन्त्यपि व्याख्यान्तराणि न कृतानि, ग्रन्थगौरवभयाच्च प्रकृतानुपयोगाच्च । Ibid., p. 15

4. असमाभिरप्यत गणना विभज्य न दर्शिता ग्रन्थविस्तरभयादनुपयोगाच्च । Ibid., IV, p. 10

with the residents of the five sheaths.¹ Even when he is dwelling upon certain source text, he only picks up the relevant material from here and there instead of reproducing the whole text.² The idea behind the whole exercise is that the quoted text must be relevant to the issue under discussion,³ and at the same time should not make the work bulkier.

(iv) *Fear of undue extension and deviation from the original line*

The notion of relevance is intertwined with the notion of propriety. Relevance minus propriety does not sound convincing. He, therefore, derives strength from his concern for propriety while he sticks to relevance. At one place, he openly admits it.⁴ He remains faithful to this principle throughout and does not counter all the anomalies even when he notices them in the available account of a tradition.⁵ One should not, therefore, consider it a defect if Jayaratha does not explain or cite every word of the text.⁶ In such an approach, as mentioned earlier,

1. तत्सर्वेषां कञ्चुकवासिनां . . . गणना तु ग्रन्थविस्तरभयान् लिखिता ।
T.A.V., III, p. 135
2. एतच्च ग्रन्थविस्तरभयात् यथोपग्रेगम् उच्चित्य उच्चित्य लिखितमिति तत् एव यथाशय्यमनुसरत्व्यम् ।
Ibid., XI, p. 168
3. इत्यादिश्लोकानन्तरम् . . . इत्यादिग्रन्थान्तरं सम्भवदपि प्रकृतानुप-योगात् न पठितम् ।
Ibid., III, p. 58
4. अौचित्याच्च अव अस्माभिरयं पाठो रक्षितः ।
Ibid., IX, p. 19
5. तदुक्तं स्वपारम्पर्य व्याक्षाणेन श्रीसोमराजेन . . . एवमनेकप्रकारमास-मञ्जस्यं संभवदपि अनडगाल्वान्तं प्रदर्शितम् ।
Ibid., p. 197
6. अस्माभिस्तु ग्रन्थविस्तरभयात् न प्रातिपद्येन संवादितम् ।
Ibid., I, p. 157

× × ×

तच्च अस्माभिर्ग्रन्थविस्तरभयात् प्रातिपद्येन न दर्शितम् । Ibid., p. 180
× × ×

he derives additional strength from his disdain for laboured use of imagination¹ and his almost religious concern for retention of the tradition intact.² Obviously it does not mean that he leaves the portions unexplained, instead, he believes in explaining a thing thoroughly even by supplying/importing a missing word on his own in the interest of consistency. There are several instances that illustrate it.³ Usually, he first attempts an explanation of words and then gives out essence or gist of Karika in his own words.⁴ In the case of doubt or necessity to furnish additional explanation he offers alternative explanations⁵ and tries to reconcile various ends if there is difference of opinion or confusion - whether deliberate or accidental. As we have already seen lot

इह तु ग्रन्थविस्तरभ्यान् प्रातिपद्येन संवादितम् ।

Ibid., VII, p. 80

X X X

एतच्च . . . स्वयमवगन्तु शक्यत्वात् ग्रन्थविस्तरभ्याच्च न प्राप्तिपद्मेन
व्याख्यातमिति न विद्वदभिरस्मध्यम अस्यितव्यम ॥ Ibid., XII, p. 212

1. चेत्याद्यमिधाय व्याख्याथाम् कष्टकल्पना चेति-
दोषाः। T.A.V., X, p. 91-92

2. यश्च अत एतत्पूरणे सम्प्रदायः स रहस्यत्वात् समयभद्रगम्भयाच्च न हह
अस्माभिः प्रदर्शित इति ।

3. न शब्दोऽत काकादिवद्योज्यः Ibid., II, p. 28
 × × ... × Ibid.

एवं पूर्णज्ञानावाप्तौ अनेके उपायाः संभवन्ति इति तात्पर्यार्थः ।

5. यद्वा . . . शब्दप्रतिबिम्बविषयत्वेन व्याख्येयम् । Ibid., II, p. 5
Ibid., III, p. 63

यद्वा यथा— Ibid., p. 25

of it earlier we leave the matters here. He, however, continues to remain unwavering in his commitment to bring out the essence of Abhinavagupta's work,¹ and wherever he leaves out something, the scholars are expected to treat it as unnecessary.

(b) DIFFERENCES FROM ABHINAVA & DEVIATION FROM THE ORIGINAL LINE

We, thus, see that Jayaratha is extremely faithful to Abhinavagupta and tradition, but he is not a blind follower at all. A person of his calibre and competence can never be. There are occasions, notwithstanding their rarity, when he does not endorse Abhinavagupta's reading or finds the latter's version wanting in certain respects. For example, he raises his finger at the use of word 'Padmagam' by Abhinavagupta.² He once again questions Abhinavagupta's reading and suggests a better one.³ Similarly, when Abhinavagupta embarks upon consideration of various stations or seats (Pithas) from the *T.A.* 15.83 to 15.97 on the authority of the *Nisisancara Agama*, Jayaratha invites attention of the reader to the portion from the *T.A.* 15.86 to 15.88⁴ and finds the first half of the *T.A.* 15.86 not only contradictory to the conclusion

1. इह चास्माभिस्तद्व्याघ्रासारोच्चयस्यैव प्रतिज्ञातत्वात् तदेव क्रियते, इति तदिरत् स्वयमेव सर्वतासारतया चिन्वन्तु सचेतसः । T.A.V., I, p. 16

2. एकैकामयवां देवीं मन्त्रं वा पद्मगं यजेत् । T.A. 15.365
Jayaratha comments -पत्रमिति नवात्मादान्यतमम् । तच्च अत्र पद्मं (? पद्मगं) दलव्याप्तपाश्वराद्वयमासनत्वेन चिन्त्यम् । T.A.V., IX, p. 184

3. भैरव इति गृहभिर्मैः । T.A. 1.100
Jayaratha observes इमैः इति चिन्त्यम् । गुरुगदितैरिति तु श्रेष्ठः पाठः । T.A.V., I, p. 134

4. ज्ञेयं संकल्पनाहृपमर्धपीठमतः परम् ।
शाकतं कुण्डलिनी वेदकलं च वृथपीठकम् ॥

contained in the second half of the *T.A.* 15.88 but also devoid of agamic support and therefore asks the reader to simply ignore it.¹ We have already seen in detail how much new material has been introduced by Jayaratha to make the *Tantraloka* more understandable and upto date but never has he deviated from the main stream. The matter thus introduced is invariably either collateral or complementary in nature. But Jayaratha, for once, has deviated from the original line and may not be called so faithful in spite of his resorting to the usual commentator's gimmick. One of the nine main topics incorporated under Krama system is 'non-utility or irrelevance of the limbs of Yoga' (*Yoganganupayogitva*).² The Yoga which Abhinavagupta seeks to refer to is the eight-limbed Yoga of Patanjali, nowhere alluding to the Sadanga (six-limbed) Yoga at all.³ Jayaratha, however, takes Sadanga, and not Astanga, as actually belonging to Krama system (*Svadarsanoktani*). Then why does Abhinavagupta refer to Patanjali's Yoga? The logic behind Abhinavagupta's enumeration, according to Jayaratha, is that though the

देवीकोट्टोजजयिन्यौ द्वे तथा कुलगिरः परः ।

लालनं बैन्दवं व्याप्तिरिति संदोहकवयम् ॥

पुण्ड्रवधनवारेन्द्रे तथैकाग्रमिदं ब्रह्मः ।

नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत् ॥

- “ज्ञेयसंकल्पनारूपभूष्ठपीठमतः परम्” इति अर्ध “नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत्” इत्युपरसेहारविरुद्धमनागमिकं चेत्यनार्थत्वादुपेक्ष्यम् ।

T.A.V., IX, p. 48

We, however, consider our interpretation tentative at the moment.

- एवं योगाङ्गमिथिति तर्कं एव च चापरम् ।

अन्तरन्तःपरामर्शपाटवातिशयाय सः ॥

T.A. 4.86

3. *T.A. 14.87-94*

CHAPTER IV

ABOUT THE TEXT

(I) *KSTS Edition: editorial and printing lapses*

The *Tantraloka* is a very voluminous work of Abhinavagupta and togetherwith Jayaratha's commentary covers twelve volumes in bold print brought out in the Kashmir Series of Texts and Studies spread over 3718 pages.¹ The *Tantraloka*, as printed, comprises roughly 6000 verses, 5844 1/2 to be exact. The fact that two verses, *T.A.* 37.4-5, have been repeated as *T.A.* 37.10 1/2-12 1/2 does not reduce the number because this anomaly is a legacy from the time of Jayaratha himself having been retained in his script itself. The sum total of the printed verse-numbers at 5842, therefore, does not give the correct picture because of several printing mistakes and editorial lapses resulting in occasional duplication and omission of numbers as well as treatment of half-verses as full ones. An effort has been made to assemble all such cases in the chart given below to offer a tabular view.

1. If we go by the printed numbering of the pages the total rises to 3721, but the page No. 308 in the 3rd volume, page No. 92 in the 7th volume (between 11th and 12th Ahnikas) and page No. 128 in the 10th volume are blank. The text of the new edition has 3725 pages spread over six volumes (vols 2-7) with seven intervening pages left blank (925, 1088, 1292, 2184, 2440, 2726, 2854). Thus the actual number of pages tallies at 3718.

<i>Volu-</i>	<i>Ahnikas</i>	<i>Mis-</i>	<i>Verses</i>	<i>Half-verses</i>	<i>Repe-</i>	<i>Repe-</i>	<i>Printed</i>	<i>Actual</i>	<i>Ahnika-</i>	<i>Total</i>	<i>Remark</i>	
<i>mes.</i>		<i>print!</i>	<i>mising</i>	<i>Num-</i>	<i>repeti-</i>	<i>tion of</i>	<i>number</i>	<i>number</i>	<i>wise</i>	<i>of printed</i>		
(1)	(2)	(3)	(4)	(5)	(6)	(?)	(8)	(9)	(10)	(II)	(12)	(13)
	I	207 for 107	58		Between 200-201 Between 244-245		136 (half- verse)	333	334	1-310		
		105 for 205			After 333							
		11		17 50				50	49	1-42	352	(310+42)
	II	111		30 37	Before 1 Between 64-65							
				38 40	„ 85-86 „ 107-8 „,260-61							
					After 293			293	294	1-264	264	
III	IV v			1 1	After 278 Between 157-58			278 158	278 158 1/2	1-307 309-471 (163 Pages)	471	308 blank
					After 158							

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
IV	VI			1 251	After 251			250	250	1-203		
	VII			1	Between 70-71			71	71	1-58	261	(203 + 58)
V	VIII	33 for 330 332 for 331 352 for 351		1				452	4 5 1 1/2	1-284	284	
VI	IX			1 314				314	313	1-250	250	
VII	X			1	After 309			309	309	1-208		
	XI			1 60								
	XII			118 1				118 26	116 1/2 25 1/2	1-91 93-108 (16 pages)	316	(208 + 108) P. 92 blank between XI & XII Ahnikas.
VIII	XIII			129 208	Between „ 127-28 „ 206-207			-				
	XIV				After 361 After 46			361 46	361 1/2 46 1/2	1-214 215-239 (25 pages)	239	
IX	XV	389 for 379	378	After 612 two half verses)				612	612 1/8	1-285	285	

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(II)	(12)	(13)
X	XVI			204	Before 1			311	311	1-127	P. 128	blank
	XVII							122	122	129-176		
										(48 pages)		
	XVIII				Before 1			11	11 1/2	177-181		
										(5 pages)		
	XIX			56	Before 1			56	56	182-205		
										(24 pages)		
	XX				After 15			15	15	206-212		
										(7 pages)		
	XXI							61	60 1/2	213-243		
										(31 pages)		
	XXII							48	47 1/2	244-261		
										(18 pages)		
	XXIII							103	102 1/2	262-305		
										(44 pages)		
	XXIV		24					24	23	306-314		
										(9 pages)		
	XXV							29	28 1/2	315-327		
										(13 pages)		
	XXVI							76	75 1/2	328-356		
										(29 pages)		
	XXVII							59	58 1/2	357-380	380	
										(24 pages)		
XI	XXVIII				After 434			434	434	1-184		
	XXIX				Before 1							
					After 291			291	291 1/2	1-172	356	(184 + 172)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
XII	xxx			1	Before 1			123	123	173-222 (50 pages)		Pagination begins at 173
	XXXI				After 163			163	163 1/2	223-302 (80 pages)		
	XXXII				Before 1			67	68	303-335		
					After 67					(33 pages)		
	XXXIII				Before 1			32	32 1/2	336-351 (16 pages)		
	XXXIV				Before 1			2	4	352-354 (3 pages)		
					After 2							
					(1 + 1/2 Verses)							
	XXXV							44	44	355-380 (26 pages)		
	XXXVI				Before 1			15	16	381-390		
					After 15					(10 pages)		
	xxxvii				Between		37.4-5	85	85 1/2	391-435		
					32-33		as			(45 pages)	263	
							37.10 1/2					
							- 12 1/2					

(a) TWO TYPES OF TEXTUAL ANARCHISMS

Coming to the KSTS edition of which the MLBD¹ edition is a reprint, we find that it requires a thorough critical editing. It suffers from two types of textual anarchisms - (i) those which were confronted by Jayaratha and have been taken care of in the course of our treatment of his and which offer really serious problems of textual reconstruction and (ii) others which concern *editing* and printing errors which are not so serious but often create misleading situations. It is the latter we propose to look into briefly for the present.

(b) BASIC MSS OF THE KSTS EDITION

In the absence of any editorial note or preface we have practically no idea about the MSS on which this edition is based. From the occasional footnotes, however, Mukund Ram Shastri, the editor, seems to have consulted four MSS which have been referred to by Nagari letters Ka, Kha and Ga plus one on which rests the text and which has not been indicated by any letter.² Out of the remaining MSS the Ga manuscript seems to be most complete as several missing portions have been filled only with the aid of this MS.³ Notwithstanding our ignorance about

1. Motilal Banarsidass

2. It is equally probable to think that there were only three MSS from which the model MS was prepared by M.R. Shastri. Whatever the case it does not alter the position much.

3. “वेदा हि” (T.A. 1.126) इति संपूर्णपद्मं ग० पुस्तकात् पूरितमस्ति ।
T.A.V., 1, p. 165, fn.

× × ×
प्रवृत्तोहम् इत्यारभ्य प्रत्ययवाच्य इत्यन्तः पाठो ग० पुस्तकात् पूरितोऽस्ति ।
Ibid., p. 166

वक्ष्याम इति आरभ्य बहुप्रकारम् इत्यन्तः पाठो ग० पुस्तकात् पूरितोऽस्ति ।
(Ibid., p. 179.) etc. etc.

the principles employed in finalization of the printed text the sustained and patient labour put in by the editor and his team of Panditas is easily visible with the result that a largely readable and complete text of an important treatise is in our hands.¹ Besides determining the acceptable readings and pointing out the respective variants, the editor has also corrected the patently corrupt readings.² Of course it is not a very frequent activity. It appears that the text of the Ahnikas from first to thirteen was more corrupt than the later ones as the profusion and frequency of footnotes suggest. Even among the initial Ahnikas the 1st was most defective and the incidence of mistakes has been gradually on the declining scale in the subsequent ones. From 14th onwards footnotes become conspicuous by their absence. At some places he offers interpretive comments,³ but he does so very rarely. Wherever feasible, the editor has tried to trace the portions of the cited *text* to its published edition, if available. Although he is not absolutely regular on this score, his efforts have proved quite

1. Except the following portions which show some unfilled gaps -

- (i) T.A. 15.378
- (ii) T.A.V., I, p. 40 (on T.A. 1.18, quotation from the Srl-kanthi)
- (iii) Ibid., III, p. 107 (on T.A. 4. 100)
- (iv) Ibid., VII, p.66 (on T.A. 10.83-84)
- (v) Ibid., VII,p.67 (on T.A. 10.85)
- (vi) Ibid., XI, p.38 (on T.A. 29.52-54, quotation)

2- पं० ५ ख०पु० श्रीमद्भट्टादिरिति शोधितः पाठः ।

Fn., ibid, I, p. 29

3. Vide, ibid, I, p. 4, fn. 1, which deals with the concept of Jagadananda. Also see, ibid., I, p. 15 fn. 3, on

समयलोपावहं महात्मनाम् महागुरुणां निन्दाबीजम् ।

helpful. For example, he has tried to identify Jayaratha's citations from the *SV.T*, in the printed edition and at times has even pointed out to the variations, if any.¹ Out of the twelve volumes he has appended averse-index to six from 3rd to 8th and has also purveyed citation-index in the 3rd and 6th volumes.

(c) PRINTING MISTAKES

It will not be out of place to refer the reader to the patently glaring printing mistakes in the printed edition. Some of which may be sampled as below -

- (i) T.A. 19 reads अदृष्टप्रकटीकुर्मो for अदृष्टं प्रकटीकुर्मो
- (ii) T.A. 1.291 reads समुच्चारश्चिदात्मता for समुच्चारश्चिदात्मनो²
- (iii) T.A. 1.298 reads संख्याधिक्यं for संख्याधिक्यम्³
(i.e., संख्याद् आधिक्यम्)
- (iv) T.A. 1.301 reads स्थानभित् for स्तानभित्⁴
- (v) T.A. 1.302 reads द्रव्ययोग्यमर्चा for द्रव्ययोग्यत्वमर्चा⁵
- (vi) T.A. 1.312 reads कलावेक्षा for कालापेक्षा⁶
- (vii) T.A. 1.316 reads परीक्षाचार्यकरणं for परीक्षाचार्यकरणम्⁷
- (viii) T.A. 1.324 reads बोधः for वेधः⁸
- (ix) T.A. 37.75 reads भ्रातापि तस्याः for भर्तीपि तस्याः⁹
- (x) T.A.V., V, p. 145 reads सर्वत्र पूर्वशास्त्रप्रक्रिया for सर्वत्र श्रीपूर्वशास्त्रप्रक्रिया

1. श्रीस्वच्छन्दे तु लवणोदधिमित्यस्यानन्तरं . . . इत्यधिकः पाठः ।
T.A.V., V, p. 57 Fn. 1

2. This reading becomes clear when construed with reference to its proper place of treatment in the 5th Ahnika, specially T.A. 5.62.

3. Cp. T.A. 13.3

4. Cp. ibid. 15.38

5. Cp. ibid. 15.160 and 15.180

6. Cp. ibid. 19.7

7. Cp. ibid. 23.2

8. Cp. ibid. 29.169

9. Retention of such readings creates historical anomalies.

These printing mistakes are such as to give wrong idea of the subject matter proposed to be discussed in the *Tantraloka*. There are others which are quite obvious but do not injure the spirit of the text. Some instances may be sampled as under -

- (i) T.A.V., III, p. 160 reads भेयोपरञ्जनं for मेयोपरञ्जनम्
- (ii) T.A. 4.271 reads न तस्य च निषेधो for न तस्य च निषेधो
- (iii) T.A.V., IV, p. 203 reads लब्धसिद्धीति for लब्धसिद्धिरिति
- (iv) T.A. 7.63 reads स स्पदे खे for स स्पन्दे खे
- (v) T.A.V., VIII, p. 1 reads अधिकारभेदम् उपदिष्ट for अधिकारभेद उपदिष्टः
- (vi) T.A.V., VIII, p. 86 reads मतादीनां तत्त्वं for मतादीनां तत्त्वं
- (vii) T.A.V., IX, p. 44 reads यदीति स्थाने for यदिति स्थाने
- (viii) T.A.V., IX, p. 48 reads ज्ञेयसंकल्पतात्प्रभ् for ज्ञेयं संकल्पतात्प्रभ् (T.A. 15.86)
- (ix) T.A. 29.255 reads वैदं गुरुवो रहस्यविदः for वैदं गुरुवो रहस्यविदः
- (x) 37.72 reads परिहारमथो चिकीर्षन for परिहारमथ

In the case of certain readings the problem is complicated when the MSS under reference do not have other -variants than the printed one and the same text is retained in the *Tantraloka* and the *Tantraloka-viveka* both. For instance the T.A. 1.264 reads Laksyam which is retained by Jayaratha in his *Viveka*. It, however, must be Laksanam if a coherent meaning is to be derived. Sometimes one comes across a very interesting phenomenon. The editor retains चन्द्रकाशांततापसः in the T.A. 10.287 whereas in the *Viveka*

(Vol. I, p. 236) he adopts चन्द्रिकापास्ततामसः while referring to the same verse. It is, therefore, apparent that the required editorial vigilance has been wanting and as a result the two portions were never coordinated, as it were.

(d) NUMBERING ERRORS

Besides printing, there is a variety of numbering errors. The simplest one is that of printing error. For instance, commentary on the *T.A.* 8.285 is printed as 8.281. Similarly, while the commentary is marked as relating to the *T.A.* 1.58 the verse bearing number 1.58 is not indicated. Another anomaly that is visible from the chart appearing on pp. 156-159 is that several verses have been left unnumbered. For example, the half-verse between *T.A.* 37.32 and *T.A.* 37.33 has been left unnumbered. Such instances are many and they have been duly shown in the table. This has made the problem of correct serialization more chaotic. While considering the style of Abhinavagupta we noted that he has adopted a style in which each preceding Ahnika ends with the first half of the concluding verse and the succeeding one begins with the latter half. This is what has been termed as Samcayanyaya by Jayaratha. In such an event there could have been one of the two editorial choices - to treat the verses as always marking either the chaptorial conclusions or the beginnings and number them accordingly. But the editorial practice has not been uniform in this regard. In some Ahnikas last verse has been treated as the concluding verse and has been numbered accordingly leaving the remaining half unnumbered

as has been done in the 17th Ahnika. In some other Ahnikas this practice has been abandoned. The first concluding half has not been marked, instead the next commencing verse has been given a number, as has been the practice in the 16th Ahnika. Another anomaly that is very conspicuous is that quite often the concluding half and the introductory half both have been marked as two full independent verses. For example Ahnikas 7-8, 12-13, 19-20, 21-22, 25-26 and 30-31 may be taken up. Another prevailing anarchy consists in not providing any number to such verses. This is evident from a perusal of the Ahnikas 28-29, 29-30, 32-33 and 33-34. An interesting aspect of such anarchous behaviour has resulted in one half being treated as one verse while the other half being conjoined with another and made part of it. This is very well illustrated by Ahnikas 16-17, where the concluding verse is numbered as 16.311 while the introductory half is merged with the first half of the second verse (17.2) and numbered as 17.1. Similar thing seems to have happened in the 13-14th Ahnikas also. The same practice has been reversed elsewhere, i.e. the last half has been fused with the penultimate verse making it appear as one full verse. For example, the *T.A.* 8.452, being the concluding one, should have been half and numbered either as 8.453 or as 9.1, but it is not so as it has been assimilated with the preceding half, i.e. *T.A.* 8.452 and allotted its number. Sometimes the concluding as well as the introductory verses both have not been numbered at all, as has happened in the Ahnikas 34-35. From these illustrations one gets a fairly adequate idea of the discrepancies abounding in the whole of the KSTS edition and the scope of improvements to be effected.

Lack of a uniform editorial policy coupled with printing errors has spread to the other areas of the text. When it relates to internal references by the *Viveka*, the quoted numbers differ from the actual ones. For instance, the quoted "verse shown as *T.A.* 9.244 is in fact *T.A.* 9.246. The same thing has been frequently repeated. Following are some such instances -

- (i) *T.A.V.*, VI, p. 180 quotes *T.A.* 8.260 but numbers it as 8.255.
- (ii) *T.A.V.*, VI, p. 179 quotes *T.A.* 8.253-260 but numbers it as 8.248-258.
- (iii) *T.A.V.*, VIII, p. 80 quotes *T.A.* 13.256 but numbers it as 13.252.

The problem is compounded when we notice that the reference appearing in the *T.A.V.*, III, p. 443 are not found in the *Tantraloka* under the given numbers and one quotation which the editor shows as constituting the *Tantraloka* 25.172 is found at variance with Jayaratha's statement who takes it as from the 29th Ahnika (i.e., *T.A.* 29.182).

Apart from these, there are some serious lacuna leading to interesting conclusions. For example, the colophon of the 17th Ahnika reading Viksipta Diksa has led to the naming of the Ahnika as Viksiptadiksaprakasana. It is only by examining the contents of the Ahnika we come to know that the reading in all probability should have been Vistrtradiksa,¹ and discover how funny the reading is.

1. Jayaratha in his commentary on the last verse of the 17th Ahnika says that जननादिसमविता दीक्षा in the text means विस्तृता दीक्षा, while in the 2nd half of the same verse (*T.A.* 18.1) Abhinavagupta proposes to discuss संक्षिप्तदीक्षा.

Similarly a uniform practice in respect of pagination is also wanting. While there is continuous pagination in all the volumes irrespective of the number of Ahnikas contained therein, some of the volumes, notably Vth and XIth, have Ahnika-wise pagination. Likewise all the volumes have fresh pagination, but volume XII continues it from volume XL¹.

On all counts, thus, the greatest single handicap seems to be the absence of critical textual editing and uniform editorial practice.

(II) *Metres employed*

The *Tantraloka* is a versicular text like most Sanskrit works and though Abhinavagupta displays his poetic skill occasionally his main occupation is scholastic treatment. He seems to be quite at home in employment of a variety of metres and the following appear to be his favourite choice - Nardataka,² Anustup³, Upendravajra,⁴ Vasantatilaka,⁵ Arya,⁶ Rathoddhata,⁷ Sragdhara,⁸ Mandakranta⁹, Sardulavikridita¹⁰, Indravajra¹¹, Sikharini¹², Drutavilambita,¹³

1. This discrepancy does not exist in the new edition because of the running pagination in all the volumes.

2. T.A. 1.1
3. Ibid. 1.2, 3, 17, 32 etc.
4. Ibid. 1.5
5. Ibid. 1.8, 16; 37.48, 51, 60, 64, 67
6. Ibid. 1.20, 21; 26.63
7. Ibid. 1.201
8. Ibid. 1.330; 21.25
9. Ibid. 1.331; 2.39
10. Ibid. 1.332; 26.65
11. Ibid. 6.1
12. Ibid. 2.49; 3.23
13. Ibid. 2.50

Vamsastha¹, Prthvi² and Malini³. While he casts the *Tantraloka* mostly in the traditional Anustup metre he seems to be quite fond of Arya and Vasantatilaka also.

(III) *Topical organization and structural analysis*

(a) DIVISION INTO AHNIKAS

The whole *Tantraloka* is divided into 37 Ahnikas (lit. daily lessons). Although at one place Abhinavagupta seems to use the word in its literal sense,⁴ it usually stands for a chapter or section if the gross variation in the size of Ahnikas indicates anything. The fifteenth is the biggest Ahnika containing 612 verses and the thirtyfourth the smallest comprising just 4 verses. All other Ahnikas fall within these two extremes. The following exercise may be of some help in getting at the structural analysis of the *Tantraloka* -

<i>Number of verses</i>	<i>Ahnikas</i>
(1) 451 and above	8, 9, 15
(2) 301 to 450	1, 10, 13, 16, 28
(3) 101 to 300	3, 4, 5, 6, 11, 17, 23, 29, 30, 31
(4) 51-100	7, 19, 21, 26, 27, 32, 37
(5) 1 to 50	2, 12, 14, 18, 20, 22, 24, 25, 33, 34, 35, 36

1. T.A. 3.39

2. Ibid. 12.26

3. Ibid. 28.367

4. इत्यनुत्तरपदभविकासे शान्तमौपयिकमद्वा विविक्तम् ।

Concluding verse after T.A. 4.278.

Jayaratha adds अद्य इत्यनेत आह्लिकशब्दार्थस्तात्त्वकः इति प्रकाशितम् ।

T.A.V., III, p. 307

The table pictures a very wide range. Although no clear cut guideline behind such a yawning gap is discernible, the nature of the subjectmatter to be treated seems to be the only answer. A feeble pattern, however, emerges in as much as the first half has claimed the larger slice of bigger chapters, whereas the second half abounds in the smaller ones. It is significant to note that while the earlier half is marked by preponderance of the theoretical discussion, the second by predominance of the procedural treatment.

(b) THREE DEVICES TO INDICATE SUBJECTMATTER

A welcome feature is that Abhinava has taken care to provide titles to all the Ahnikas focussing on their main subject matter. He utilizes three opportunities to ventilate his mind. He tries to entitle the chapters towards the end of the first Ahnika from verses 278 to 286 while discussing general topics and from verses 287 to 328 while discussing specific auxiliary topics. This is in the first place. He mentions the precise prospective contents in the introductory as well as the concluding verse in such a way as to give a definite name to the Ahnika under reference.¹ This is in the second place. While cross-

1. This is the standard practice with Abhinavagupta and his prologue and epilogue usually correspond to one another. He, however, gives up this practice in the sixth Ahnika where he initially promises to discuss Sthanaprakalpa as part of the external means called Anava, but ends up with the discussion on Kalatattva. Such a phenomenon, however, does not constitute a serious lapse or deviation because Sthanaprakalpa is a broader theme which includes the notion of Kalatattva.^b

a. स्थानप्रकल्पात्यतया स्फुटस्तु बाह्योऽभ्युपायः प्रविविच्यतेऽथ ।

T.A. 6.1

referring to the contents of another Ahnika he occasionally, though not necessarily, alludes to the Ahnika in question by name. For instance, in the thirteenth Ahnika he refers to Lingoddharadiksa which is the subject matter of the 22nd Ahnika¹ and to Diksa-prastava² which occupies the 14th Ahnika or in the 9th Ahnika he refers to future Sadyonirvanadiksa³ which is the main theme of the 19th Ahnika. Likewise, he refers to the 13th Ahnika by name in the 1st Ahnika.⁴ Jayaratha closely follows his master and provides captions to all the Ahnikas in the chapterwise colophons. The two colophons, however, relating to the 34th and 37th Ahnikas do not record any name. Jayaratha's titles are invariably followed by the word 'PrakaSana'. It lends credence to the view that Jayaratha perhaps preferred '*Prakasa*' to '*Viveka*' as title for his commentary. Normally Jayaratha's nomenclatures echo those of Abhinavagupta but there have been some exceptions as well. This has happened in respect of the 16th and 17th Ahnikas. According to Abhinavagupta the 16th Ahnika dwells upon Putrakadiksa, but Jayaratha christens it as Prameyaprakasana (revealing the subjectmatter)

b. इति कालतत्त्वमुदितं शास्त्रमुखागमनिजानुभवसिद्धम् ।

Concluding verse of the 6th Ahnika.

1. स्वातन्त्र्यातु महेशस्य तेऽपि चेच्छवतोन्मुखाः ॥
द्विगुणा संस्कियास्त्येषां लिङ्गोदृत्याथ दीक्षया । T.A. 13.281-82
2. ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानविद्योगिनाम् ।
इत्यधुनैवास्तां स्वप्रस्तावे भविष्यति ॥ Ibid. 13.155
3. सद्योनिर्बाणदीक्षोत्थपुंविश्लेषे हि सा सती ।
शिवज्ञन्पिच च नो सूते तथापि स्वफलं क्रचित् ॥ Ibid. 9.177
4. तद्विस्तरेण वक्ष्यामः शक्तिपात्रविनिर्णये ।
समाप्य परतां स्थौल्यप्रसंगे चर्चयिष्यते ॥ Ibid. 1.139

which, in a sense, is of no consequence. Similarly, the 17th, according to Abhinavagupta, focusses on Jana-nadisamanvitadiksa, but Jayaratha names it as Vis-trta-diksa-prakaSana (Viksiptadiksa in the printed text which is wrong as already discussed elsewhere) in contrast to the 18th Ahnika which incorporates Sarhksiptadiksa. In some places, notwithstanding Jayaratha's total dependence on Abhinava, his nomenclatures are somewhat less communicative or slightly wanting, if one may say so. For example, Abhinava designs the 19th Ahnika as discussing Sadyah-samut-krantiprada Diksa while Jayaratha names it as Sad-yu-utkranti-prakaSana (lit., revealing sudden death). In fact, Jayaratha adopts such a practice from here right upto the 25th Ahnika. Perhaps for the sake of brevity, he prefers dropping 'Diksa' or 'Vidhi' as the case may be.

(c) DIVISION OF AHNIKAS INTO GROUPS

Abhinavagupta broadly divides all the 37 Ahnikas into two groups. First thirty two Ahnikas except the first constitute one set and the remaining five, from 33rd to 37th, constitute the other. Their basic difference lies in the fact that while the first set dilates upon both - general as well as ancillary topics, the second set has no ancillary material to fall back upon. This also provides one of the reasons for the smaller size of the later Ahnikas. As we have already seen, Abhinavagupta directs all energies to nurture the *Tantra-loka* as a Sastra. A scripture worth the name must have three essential parts - (i) topic or proposition to be enquired into, (ii) definition and (iii) examination (Uddesa, Laksana and Pariksa) respectively. UddeSa is nothing but an averment of the topic by

name which normally takes the form of question-answer between the teacher and the taught.¹ In fact this imparts tantric semblance to the tantric texts.² Laksana consists in deciphering the distinctive character of the thing and Pariksa marks the total view which emerges after a thorough scrutiny of all the opposite positions.³ From this angle he attempts a second classification of Ahnikas. As such, he devotes the first Ahnika to the positing of Uddesas while other Ahnikas, from two to thirtyseven, focus on Laksana and Pariksa both. Here again, as pointed out earlier, in his treatment of Uddesas he underlines two categories of topics - general as well as ancillary - and discusses them from T.A. 1.278 to 1.284 and from T.A. 1.286 to 1.326 respectively. He has coined a special nomenclature as Purvaja (lit. anterior) and Anuja (posterior) standing for Samanya and Visesa - in that order.⁴ As we pointed out towards the beginning of this paragraph, thirtyone Ahnikas, from 2 to 32, define and examine general

1. तेनानुद्दितात्मत्वभावप्रथनमेव यत् ।
प्रथमं स इहोद्देशः प्रश्नः संशय एव च ॥
स्वयमेव विबोधश्च तथा प्रश्नोत्तरात्मकः ।
गुरुशिष्यपदेश्येष देहभेदो ह्यात्मिकः ॥ T.A. 1.252/256

2. Cp. गुरुशिष्यपदे स्थित्वा स्वयं देवः सदाशिवः ।
पूर्वोत्तरपदैवकीर्यस्तन्नं समवतारयत् ॥ T.A.V., I, p. 268
quoted by Jayaratha from some unknown source, probably
from the SV.T.

3. तस्याथ वस्तुमः स्वात्मवीर्यकिमणपाटवात् ।
उम्मुद्रणं तयाङ्कुत्या लक्षणोत्तरनिर्णयाः ॥
निर्णीततावद्धर्मीशपृष्ठपातितया पुनः ।
भूयो भूयः समुद्रेशलक्षणात्मपरीक्षणम् ॥ T.A. 1.260-61
4. तद्वाच्यते पुरोद्देशः पुर्वजानजमेदवान् । Ibid. 1.278

and ancillary topics both, while Ahnikas from 33 to 37 define and examine general topics alone.

(d) DEMARCATON OF THE PRIMARY AND SECONDARY TOPICS

We are highly indebted to Abhinavagupta for enumeration of the primary and secondary topics he touches upon in course of his treatment. Jayaratha, his dedicated commentator, takes upon himself to demarcate as to where an ancillary topic begins and where another takes over. Yet there are places where Jayaratha does not give any direct indication. As a result precise positioning has been a difficult task in such cases. An effort, however, has been made to demarcate the precise places of all the ancillary topics dealt with in the *Tantraloka* in the chart below indicating the items.

Number of Āhnika	Caption of Āhnika acc. to Jayaratha ¹	Caption of Āhnika acc. to Abhinava ²	General topic ³ (Purvajoddeśa)	Ancillary topic (Anujoddeśa) ⁴	Point of com- mencement of the ancillary topic
1	2	3	4	5	6
प्रथम	विज्ञानभेदप्रकाशन	विज्ञानसत्ताभेदोद्गार- प्रकटनपदु आहित्क or विज्ञानभित्रकरण ⁵	विज्ञानभेद	सर्वोदीप्तशत ⁶ X	१. २२
द्वितीय	अनुपायप्रकाशन	अनुत्तरजप्तिरूपनिर्णया- त्मक प्रकरण	गतोपाय or अनुपाय	—	—
तृतीय	शांभवोपाय- प्रकाशन	परैपथिक प्रणिगदन or शास्मभवात्मवेदनकथन	परोपाय or शांभवोपाय	१. विश्वचित्प्रतिविम्बत्व ⁷ X २. परामर्शोदयक्रम ३. मन्त्राद्यभिन्नरूपत्व	३. ४ ३. ६६ ३. २००

X Jayaratha does not indicate commencement. In such a situation it has been suggested by us.

1. Available in respective chapterial colophons, hence specific mention of the source not made.
2. Generally available in the introductory and concluding verses of the respective Āhnika, hence specific mention avoided,
3. Vide T.A. 1.278-286
4. Vide ibid., 1.287-328
- 5-6. T.A. 1.287
7. Ibid. 1.288

1	2	3	4	5	6
चतुर्थ	शाक्तोपाय- प्रकाशन	शाक्तोपायपण्डलकथन or शाक्तोपायविवेचन	शाक्तोपाय	१. विकल्पसंस्कार ¹ २. तर्कतत्त्व ३. गुरुसतत्त्व ४. योगाङ्गानुपयोगित्व ५. कल्पितार्चिद्विनादर ६. संविच्छकोदय ७. मन्त्रवीर्य ८. वास्तवजप्य ९. निषेधविधितुल्यत्व	४. २ ४. १३ ४. ३३ ४. ८६ ४. ११५ ४. १२३ ४. १८१ ४. १६४ ४. २१३
पंचम	आणवोपाय- प्रकाशन	आणवाऽनुत्तरतात्म्य- पायकथन	नरोपाय or आणवोपाय	१. बुद्धिध्यान ² २. प्राणसमुच्चार ३. चिदात्म-उच्चार ४. परतत्वान्तःप्रवेश ५. (अन्तःप्रवेश)पथलक्षण ६. करण ७. वर्णतत्त्व	५. १६ ५. ४३ ५. ६२ ५. ७४ ५. १०० ५. १२८ ५. १३१

1. T.A. 1.288-289 2. Ibid. 1.291. चिदात्मता in the printed text is an obvious mistake for चिदात्मनः.

1	2	3	4	5	6
षष्ठ	कालतत्त्वप्रकाशन	कालतत्त्ववदन ¹ (As part of स्थानप्रकल्प)	कालोपाय or कालाध्वन्	१. (प्राण)चारमान ² X २. अहोरात्रसंक्रान्त्यादि ³ ३. संहारचित्रता ⁴ ४. वर्णोदय	६.२३ ६.६३ ६.१३६ ६.२१६
सप्तम	चक्रोदयप्रकाशन	चक्रोदय-रहस्यभणिति (कालतत्त्वानुषक्त)	चक्रोदय	१. चक्रभेद ⁵ X २. मन्त्रविद्याभेद	७.३ ७.४२
अष्टम	देशाध्वप्रकाशन	देशाध्वगान or देशाध्वविभागकथन	देशाध्वन्	१. पुरपरिमाण ⁶ २. पुरसंग्रह ३. तत्त्वयोजन ⁷	८.२० ८.४०६ ८.२०४
नवम	तत्त्वप्रकाशन	तत्त्वप्रविभागकथन	तत्त्वाध्वन्	१. कार्यकारणभाव ⁸ २. तत्त्वक्रमनिरूपण	६.७ ६.४८-४६

1. Abhinavagupta professes to discuss स्थानप्रकल्प as part of आणवोपाय in the beginning, but ends with elucidation of कालतत्त्व.
 2. T.A. 1.292-93. Here Ira Bajpai translates चारमान as मूर्यादिसंचार whereas it is प्राणचार See philosophy, p. 502.
 3. It ought to be अहोरात्रसंक्रान्त्यादिकमविकल्पन if we go by Jayaratha.
 4. In fact it ought to be सृष्टिसंहारचित्रता.
 5. T.A. 1.293
 6. Ibid. 1.294
 7. In the body of the text the order enjoined in the Karika has been reversed.
 8. T.A. 1.294-95

1	2	3	4	5	6
दशम	तत्त्वभेदप्रकाशन	तत्त्वभेदकथन	तत्त्वभेदन	१. वस्तुधर्म ¹ २. तत्त्वविधि ३. जाग्रदादिनिरूपण ४. प्रमातृभेद ²	१०.१६ १०.६७ १०.२२७ —
एकादश	कलादिप्रदर्शन ³	कलाध्ववचन or कलाध्वविस्तरनिर्णय	कलाध्वन्	१. कलास्वरूप ⁴ X २. एक-त्रि-पञ्चाद्यस्तत्त्वपरिकल्पन ३. वर्णभेदक्रम ४. सवर्धारशक्तिनिरूपणX	११.२ ११.३५ ११.४३ ११.१०६
द्वादश	अध्वोपयोगप्रकाशन	अध्वोपयोगप्रकाशन	अध्वोपयोग	१. अभेदभावना २. कम्हात्म	१२.४ १२.१८
त्रयोदश	शक्तिपातप्रदर्शन ⁵	शक्तिपातकमविवेचन	शक्तिपाततिरोहिति or शक्तिपातपरीक्षा	१. सांख्याधिक्य ⁶ X २. मलादित्तत्वX ३. शक्तिविचित्रता ⁶ X ४. अनपेक्षित्वसिद्धिX ५. तिरोभाववैचित्र्य	१३.२ १३.४३ १३.१२६ १३.२८३ १३.३११

1. T.A. 1.295-96
 2. Left undiscussed.
 3. Jayaratha deviates from his usual nomenclature. Mark प्रदर्शन for प्रकाशन.
 4. T.A. 1.296-97
 5. Ibid. 1.298-99. Read संख्याधिक्य for संख्याधिक्य in the Karika. It is not 'superiority of Sankhya' as Ira Bajpai takes it (Philosophy, p. 504), but "superiority to Sankhya".
 6. Better read शक्तिपातविचित्रता.

1 चतुर्दश	2 दीक्षोपक्रमप्रकाशन	3 दीक्षोपक्रमप्रदर्शन	4 दीक्षोपक्रमण	5	6
				१. तिरोभावव्यपगम ^१ X	१४.२०
				२. ज्ञानपरिपूर्णता	१४.२७
				३. उत्कान्त्यनुपयोगित्व	१४.३२
पंचदश	समयदीक्षाप्रकाशन or यागनिरूपण ^२	समयदीक्षणप्रकाशन	समयित्वविधि or सामयी दीक्षा	१. शिष्योचित्यपरीक्षा ^३	१५.२०
				२. स्नानभेद ^४	१५.३०
				३. स्थानकल्पन	१५.५०
				४. सामान्यन्यासभेद	१५.११५
				५. अर्धपात्र (विधि)	१५.१४६
				६. अर्धपात्रप्रयोजनX	१५.१५३
				७. द्रव्ययोग्यत्व	१५.१६०
				८. बहिरच्छा	१५.१८०
				९. द्वाराच्छन or द्वारपूजाविधि	१५.१८३
				१०. प्रवेशX	१५.१६३
				११. दिक्स्वरूप	१५.१६४
				१२. देहप्राणादिशोधन	१५.२३२
				१३. विशेषन्यासवैचित्र्य	१५.२३४
				१४. सविशेषार्घभाजन ॥विशेषार्घपात्र१५.२८८	

1. T.A. 1.300

2. Ibid. 1.301-307

3. Read स्थानभित् for स्थानभित् in the Karika.

4. याग is नित्यकर्मात्मक. नित्यकर्म begins.

1	2	3	4	5	6
१५.	प्राणवृद्धिचित्स्वध्वन्यास-				
	पूजने देहपूजा ^X			१५. २६५	
१६.	अन्यशास्त्रगणोत्कर्ष			१५. ३१०	
१७.	सर्वतः चक्रपूजा ¹			१५. ३२३	
१८.	क्षेत्रग्रह			१५. ३६६	
१९.	पञ्चगव्य ^X			१५. ३७१	
२०.	भूगणेशपूजन ^X			१५. ३७४	
२१.	अस्त्वार्चा ^X			१५. ३७६	
२२.	वत्तिकार्य			१५. ३८८	
२३.	अग्निग अधिवासन (चर्वादि- स्थापन)			१५. ४११	
२४.	तर्पण			१५. ४१८	
२५.	चरसंसिद्धि			१५. ४३६	
२६.	दन्तकाष्ठान्तसंस्क्रिया ² ^X			१५. ४४७	
२७.	शिवहस्तविधि			१५. ४५६	
२८.	शत्र्याकलृति			१५. ४७४	
२९.	स्वप्न-संबंधि सामयकर्म or सामयकर्म	१५. ४६४			
३०.	समय			१५. ५२१	

1. It is सर्वस्य मन्त्रचक्रस्य पूजा. 2. Jayaratha calls it दन्तसंस्कार.

1	2	3	4	5	6
षोडश	प्रमेयप्रकाशन	पुत्रकल्पसिद्धिनिरूपण ¹ or पुत्रकदीक्षानिरूपण	प्रमेयप्रक्रिया (शक्तिपातावसरे गुरोदीक्षासंबं- धिनी)	१. मण्डलात्मानुसंधान ² X २. निवेद्यपशुविस्तर ३. अभितर्पणX ४. स्वस्वभावदीपन ५. शिष्यदेहम अष्टवन्यासविधि ६. शोध्यशोधकादिविचित्रता ७. दीक्षाभेद ८. परन्यास ९. मन्त्रसत्ताप्रयोजनX १०. योजनिकाभेद	१६.५ १६.२८ १६.४८ १६.८० १६.८७ १६.६७ १६.१६३ १६.२०७ १६.२५२ १६.२६५
सप्तदश	विस्तृतदीक्षा- प्रकाशन ³	भैरवतादात्पदायिनी- प्रक्रियानिरूपण or जननादित्यमन्वितदीक्षा- कथन	पौत्रिकविधि	१. सूत्रकूप्ति ⁴ २. तत्त्वशुद्धि ⁵ ३. पाशदाहX ४. योजन ⁶ ५. अध्यभेद	१७.३ १७.७ १७.६७ १७.७८ १७.११८

1. If we compare the T.A. 1.280-81 with the T.A. 1.310 and the contents of the 17th Ahnika it appears that there is some confusion in the order of the T.A. 1.280-81. पौत्रिकविधि should follow प्रमेयप्रक्रिया and not the other way round as is found in the text.
 2. T.A. 1.307-309
 3. As discussed elsewhere, Jayaratha's reading, i.e. विक्षिप्तदीक्षा-प्रकाशन is to be amended as above.
 4. T.A. 1.310 5. This has earned the name of the Ahnika as तत्त्वदीक्षाप्रकरण, vide Jayaratha's remarks on T.A. 29.205 (T.A.V., XI, p. 133). 6. In fact it ought to be योजनिका.

1	2	3	4	5	6
अष्टादश	सक्षिप्तदीक्षा- प्रकाशन	(शिवतापत्तिदा)- संक्षिप्तदीक्षाकथन	सक्षिप्तदीक्षा	१. जननादिविहीनत्व ¹ २. मंत्रभेद	१८.१ १८.३
एकोनविंश ²	सद्य उत्काल्पि- प्रकाशन	(सद्यःसमुत्काल्पितप्रदा- दीक्षानिरूपण) or सद्यः समुत्कम	सद्योनिवर्णिदीक्षा	१. कालापेक्षा ³ २. कृपाप्यादिन्यास ⁴ ३. शरीरग चार ४. ब्रह्मविद्याविधि	१६.७ १६.१० १६.१५ १६.२४
विशतितम	तुलादीक्षा-प्रकाशन	(जनाश्वासप्रदायिनीदीक्षा)	तुलादीक्षा	१. अधिकारिपरीक्षा ⁵ २. अंतःसंस्कार ३. तुलादिविधि ⁶	२०.८ २०.१५ २०.११
एकविंश	परोक्षदीक्षा- प्रकाशन	परोक्षदीक्षानिगदन	पारोक्षी दीक्षा	१. मृतजीवदिविधि ⁷ २. जालोपदेश ⁸ ३. संस्क्रियागण ४. (संस्क्रियागणगत) बलाबल- विचार	२१.६ २१.२४ २१.३२ २१.४६

1 T.A. 1.311. 2. Not एकान्नविंश as is usually printed.

3. T.A. 1.312. Read कालापेक्षा for कलावेक्षा in the Karika.

4. Jayaratha calls it क्षुरिकादिन्यास.

5. T.A. 1.313 6. In the body of the text the order between 2nd and 3rd अनुजोद्देश⁹ has been reversed.

7 T A 1 314

8. Also known as महाजालप्रयोगविधि.

1	2	3	4	5	6
द्वाविशतितम्	लिङ्गोद्धार-	लिङ्गोद्धारवीक्षाकथन	लिङ्गोद्धतिक्रम or लिङ्गोद्धार	१. श्रवण ^१ २. अभ्यनुज्ञान ३. शोधन ४. पातकच्युति ५. शङ्खालेद	२२.१४ २२.१७ २२.२२ २२.२३ २२.४५
प्रकाशन					
तयोविशतितम्	अभिषेकप्रकाशन	अभिषेकविधिनिरूपण	अभिषेकविधि	१. परीक्षाचार्यकरण ^{२X} २. तद्व्रत (विद्याव्रत) X ३. मतिहरण ४. तद्विभाग X (विषयविभाग) ५. साधकत्व	२३.२ २३.३१ २३.५१ २३.६६ २३.१०१
चतुर्विश	अन्त्येष्टिप्रकाशन	अन्त्यसंस्क्रियाप्रतिपादन	अन्त्ययाग or अन्त्येष्टि or अन्त्येष्टियागप्रतिपादन	१. अधिकारी ^३ २. संस्कार X ३. संस्कारप्रयोजन सांन्यासिकी दीक्षा	२४.२ २४.१८ २४.२१
पंचविशतितम्	श्राद्धप्रकाशन	श्राद्धविधिनिरूपण	श्राद्धक्लृप्ति	१. प्रयोजन ^४ २. भोगमोक्षदानेन विधि (श्राद्धस्य भोगमोक्षदानमहेतुता)	२५.८ २५.२१
1. T.A. 1.315		2. T.A. 1.316. Read परीक्षाचार्यकरणम् for परीक्षाचार्यकरणम् in the Karika			
3. Ibid. 1.317		4. Ibid. 1.318			

1	2	3	4	5	6
षड्विश	स्थण्डिलपूजा- प्रकाशन	स्थण्डिलयामकथन or शेषवृत्तिनिरूपण	शेषवृत्ति ^१	१. शेषवृत्तिप्रयोजन ^२ २. स्थण्डिलगत परा नित्या अर्चा	२६.२ २६.३६
सप्तविश	लिङ्गाचारप्रकाशन	लिङ्गाचारसंप्रकाशन or लिङ्गपूजाकथन	लिङ्गाचा (नित्यावशेषरूपा पूजा)	१. लिङ्गभेद ^३ (बहुधा लिङ्ग- स्वरूप) २. अक्षमूलनिरूपण ३. पूजाभेद	२७.१२ २७.३० २७.५६
अष्टाविश	पर्वपवित्रकादि- प्रकाशन	नैमित्तिकप्रकाश or नैमित्तिकविधिकथन or पर्वपवित्रभूतिप्रभेदि- नैमित्तिकर्म ^४	नैमित्तिक बहुभित्पर्वपवि- त्रादि	१. नैमित्तिकविभाग ^५ २. नैमित्तिकप्रयोजनविधि ३. पर्वभेद ४. पर्वभेदविशेष X ५. चक्रचर्चा ^६ ६. चक्राचर्चन	२८.६ २८.६ २८.१० २८.३१ २८.६० २८.७६

1. Also described as अनुयागविधि in later Ahnikas vide T.A. 28. 60; 29. 175 and 29.178.

2. Ibid. 1.319

3. Ibid. 1.319-20

4. Ibid. 1.320-323

5. Jayaratha inserts two more ancillary topics - one Pavitrakavidhi after the 6th and the other, i.e.

तीर्थायितनचर्चा after the 8th topic. See discussion below.

6. नैमित्तिकर्म begins.

1	2	3	4	5	6
एकोनतिश प्रकाशन	रहस्यविधि- प्रकाशन	रहस्यविध्यभिधान or रहस्यविधिपरिचर्चा	रहस्यचर्चा	७. गुर्वाद्यन्तदिनाद्यचर्चाप्रयोजन- निरूपण ¹ X ८. मृतिपरीक्षा ९. योगीशीमेलकादिविधि १०. व्याख्याविधि ११. श्रुतविधि १२. गुरुज्ञाविधि	२६. १६२ २६. २१६ २६. ३७१ २६. ३८५ २६. ३६५ २६. ४२३
				१. अधिकारिभेद ² २. सिद्धपत्नीकुलक्रम ३. अर्चाविधि ४. दौतविधि ५. रहस्योपनिषत्क्रमX ६. दीक्षाविधि ७. अभिषेक ८. वेद (दीक्षा) ³	२६. २ २६. २६ २६. ५६ २६. ६६ २६. १६६ २६. १८६ २६. २२५ २६. २३६

1. Jayaratha explains it as गर्वादिजन्मदीक्षाप्रायणादिना अचाप्रयोजनादिनिरूपणम्. T.A.V., XI, p. 85

2. T.A. 1.323-24

3. Read वेद for बोध in the Karika.

1	2	3	4	5	6
त्रिश	मन्त्रादिप्रकाशन	लिक्कुलक्रमयोगिमन्त्र- कदम्बकनिरूपण or मन्त्रविद्यादिस्वरूपोपवर्णन	मन्त्रोघ	१. मन्त्रस्वरूप ¹ २. मन्त्रवीर्य	३०.४ ३०.२१
एकार्त्तिश	मण्डलप्रकाशन	मण्डलसद्भावसंक्षेपा- भिधान or मण्डलविधिकथन	म०डल	१. शूलाभजभेद ² X २. व्योमेशस्वस्तिकादिनिरूपण	३१.७ ३१.१३२
द्वार्त्तिश	मुद्राप्रकाशन	मुद्रासंप्रकाशन or मुद्राविधिकथन	मुद्रिकादिविधि ³	१. गुणप्रधानताभेद ⁴ २. स्वरूप ३. वीर्यचर्चन ४. कालभेद ⁵	३२.४ ३२.१० ३२.६३ ३२.६६
त्रयस्तिश	एकीकारप्रकाशन	चक्रभेदैकीकारनिरूपण or शास्त्रार्थकीकारोदय	एकीकार ⁶		
चतुर्स्तिश	⁷	स्वस्वरूपप्रवेशकथन	स्वस्वरूपप्रवेश		

1. T.A. 1 . . . 3 2 5 2 . . Ibid. 1.325-26

3. मुद्रा is necessary for काम्य कर्म which, however, is not discussed by the *Tantraloka*. Cf. T.A. 32.8

4. Ibid. 1.326-27

5. Read कालभेद for क्लाभेद in T.A. 1.327

6. From here onwards the distinction between primary and secondary topics disappears. In a sense, only the general issues are now discussed. As such, the commencement of ancillary issues has not been indicated.

7. Jayaratha's colophon does not indicate any title for this Ahnika.

1	2	3	4	5	6
पञ्चविंश	शास्त्रसमेलन	समस्तशास्त्रमेलनकथा	शास्त्रमेलन		
षट्विंश	आयातिकम्- निरूपण	शास्त्रायातिकथन	आयाति		
सप्तविंश	उपादेयभावादि- निरूपण	उपादेयभावनिर्णय	उपादेयभाव		

(e) TREATMENT OF ANCILLARY TOPICS

Even a cursory perusal of the above chart indicates that Abhinavagupta has been very thorough and exact in the handling of his treatise. Yet there seem to have happened certain modifications to his original scheme as we proceed with the actual treatment. As usual Jayaratha is a great help at such places. According to Abhinavagupta the ancillary topics under Anavopaya (Vth Ahnika) are seven in number. While subscribing to the scheme of Abhinavagupta, Jayaratha suggests that these seven items may be easily grouped under four Prameyas (topics) namely Uccara, Dhyana, Karana and Varna. However, after the fourth Prameya or ancillary topic as discussed in the 5th Ahnika, Abhinavagupta undertakes to discuss the 5th Prameya called Sthanaprakalpa¹ in the sixth Ahnika which also focusses on other aspects of Anavopaya.

In the 7th Ahnika, the second ancillary topic i.e., Mantravidyabheda, is purportedly treated as one topic by Abhinavagupta while Mantra and Vidya both have to be taken separately and understood, consequently, as Mantracakrabheda and Vidyacakrabheda. In the 8th Ahnika the original order of the 2nd and 3rd ancillary items as outlined in the prefatory remark² has been reversed in the course of treatment. Thus the 2nd topic, Purasarhgraha, commences at *T.A.* 8.406 while the third, Tattvayojana, at *T.A.* 8.204. Perhaps the reason was Abhinavagupta's

1. इदानीमाणवोपायस्थंवाङ् भूतमुच्चारादिप्रमेयचतुष्यानन्तरोद्दिष्टं स्थानकल्पनास्यं परमं प्रमेयं द्वितीयेनाधेन श्रवतारयितुमुपक्रमते ।

T.A.V., IV, p. 5

2. परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम् ।

T.A. 1.294

desire to treat the 1st and 3rd topics in detail and the 2nd in brief.¹

Coming to the 10th Ahnika one notices that the declared focus of the chapter is on the subdivisions of categories (Tattvabhedavidhi), but Abhinavagupta in the same sequence enters into an elaborate discussion on the subdivisions of regions (Bhuvanabhedavidhi, commencing at *T.A.* 10.151) without openly enlarging the scope of the chapter. Moreover, the fourth ancillary topic, variety of knowing subjects (Pramatrabheda), finds a specific mention in the prefatory enumeration of ancillary items², yet it has not been taken up for a separate treatment by Abhinavagupta later. Jayaratha has tried to justify it as a deliberate omission since subjective variety is inherent in all the preceding sub-topics.³ Next comes consideration of the twin cosmic passages called word-passage and meaning-passage (Sabdadhvani and Arthadhvan). The former consists of Bhuvana, Tattva and Kala; and the latter of Varna, Pada and Mantra. Abhinavagupta devotes five full chapters and a part of the sixth chapter to the treatment of passage of meaning (Arthadhvan) whereas he spares only part of one chapter i.e., 11th (in addition to certain occasional references in the 6th and 7th Ahnikas), which is avowedly devoted to the treatment of the subpassage of Kala (one of the three sub-passages constituting Artha-

1. ग्रथ सकलभृवनमानं यन्महां निगदितं निर्जुरुभिः ॥
तद्वक्ष्यते समासाद् बुद्धो येनाशु संक्रमेत् । *T.A.* 8.406-7
2. वस्तुधर्मस्तत्त्वविधिर्जग्रादिविनिरूपणम् ॥
प्रमातृभेद इत्येतत्तत्त्वभेदे विचार्यते । *Ibid.* 1.295-96
3. प्रमातृभेदश्च वस्तुधर्मादिषु त्रिष्वपि प्रमेयेषु अन्तः प्रतिपदमुक्तः; इति तेन
नेह पृथगुपात्तः । *T.A.V.*, VII, p. 207

dhvan), for the treatment of Sabdadadhvan. All the three sub-passages of word namely Varnadhvan, Padadhvan and Mantradhvan have been subsumed under the third ancillary item called Varnabhedakrama commencing at the T.A. 11.43. The subsequent Ahnikas till 14th do not call for any comment. In the 15th Ahnika two things attract our attention. One, the 28th ancillary topic is introduced as Samaya Karma by Jayaratha,¹ while Abhinavagupta takes it as Samaya Karma relating to sleep². Two, Ahnikas from 15th to 27th form a cluster dealing with daily rites (Nityakarma) whereas the 28th deals with occasional rites (Naimittikakarma). However, the colophon of the 15th Ahnika in Jayaratha's commentary also hints at inclusion of Naimittika in the 15th.³ If our understanding of the text is adequate, it offers a fit case for future investigation as to how Naimittika could prematurely creep in at this point. Similarly the tenth ancillary issue in the 16th Ahnika i.e., Mantrasattaprayojanam is a bit confusing. From the prefatory remark⁴ it looks like single item meaning 'purpose of the existence of Mantra' whereas in treatment it actually has twin elements, the phrase meaning "existence and purpose of Mantra".⁵ In a sense, two simple ancillary issues instead of one complex item would have been far better. But Abhinavagupta prefers it that way.

1. इदानीं सामयं कर्म अभिधातुमाह्	T.A.V., IX, p. 245
2. स्वप्नस्य सामयं कर्म समग्राश्चेति संश्लेष्टः ॥	T.A. 1.306
3. नित्यनिमित्तादिवहृप्रकारकर्मप्रपञ्चपञ्चमुखः । पञ्चदशकमात्राक्षिपदं व्यपञ्चव्यज्जयरथाभिख्यः ॥	
4. दीक्षाभेदः परो न्यासो मन्त्रसत्त्वाप्रयोजनम् ।	T.A.V., IX, p. 285 T.A. 1.309
5. एवं मन्त्राणां सत्त्वामभिधाय प्रयोजनमप्याह् ॥	T.A.V., X, p. 114

As we march ahead we are further confronted with deviations from the original scheme. The 20th Ahnika is titled as *Tuladiksaprakasana* which actually constitutes the 3rd ancillary topic as envisaged in the prefatory verse.¹ In this verse *Antahsamskara* figures as the 2nd ancillary theme. Abhinavagupta, however, reverses the order during treatment and discusses *Tulavidhi* first and *Antahsamskara* later. Jayaratha takes due cognizance of this drift.² We come across a slightly different phenomenon in the 21st Ahnika. Abhinavagupta talks of four ancillary topics under this Ahnika in his prefatory remarks³, but Jayaratha seems to have dropped the 3rd item namely *Samskriyagana*. In his view the fourth item, *Balabalavicara*, immediately follows the 2nd i.e., *Jaiopadesa*.⁴ Perhaps this is the reason Jayaratha does not indicate the beginning of the 3rd ancillary theme. Sometimes Jayaratha adds certain ancillary item not provided for by Abhinavagupta originally. In the 28th Ahnika Jayaratha suggests inclusion of *Pavitrakavidhi* after *Cakrarcana* (the 6th *Anujoddesa*)⁵ and *Tirthayatanacarca* after *Mrtipariksa* (the 8th *Anuja*). According to Jayaratha, *Tirthayatanacarca* should have followed the discuss-

- अधिकारपरीक्षान्तः संस्कारोऽथ तुलाविधिः ।
इत्येतद्वाच्यसर्वं स्याद् विशितमाहिते ॥ T.A. 1.313
- अत्र च संस्कारस्य अधिकारिपरीक्षानन्तरं समुद्देशेऽपि उभयशेषत्वच-
नाशयेन तुलाविध्यनन्तरमभिधानम् । T.A.V., X, p. 212
- मृतजीवद्विर्जिलोपदेशः संस्क्रियगणः ।
ब्रलाबलविचारस्मेत्येकविशिताहिते के विधिः ॥ T.A. 1.314
- एवं जालोपदेशमुपदिश्य संस्क्रियगणस्य ब्रलाबलविचारमभिधातुमाह ।
T.A.V., X, p. 237
- एवं चक्रार्चनमभिधाय पवित्रकविधिमभिधातुमाह । Ibid., XI, p. 47

sion on Pavitrakavidhi hut since its usefulness is linked with death, its consideration after Mrtipariksa is only proper.¹ Now both of these suggested ancillary items do not figure in the opening list of Abhinavagupta.² In that case Pavitrakavidhi should have commenced at T.A. 28.112 and Tirthayatana-carca at 28.247. Abhinavagupta's own style occasionally seems quite complicated. He proclaims to have dedicated the 30th Ahnika to the treatment of Mantras and accordingly he decides on two suitable ancillaries namely Mantrasvarupa and Mantravirya. Jayaratha dittoes it by naming the Ahnika as Mantradiprakasana. Abhinavagupta himself observes in his concluding remark that he has dealt not only with Mantra but also with Vidya (i.e. Brahmanavidya) in the 30th Ahnika yet he does not devise any independent Anuja to earmark discussion on Vidya. It is difficult to say at this stage if Vidya constitutes another ancillary item, but if at all it does, it should commence with T.A. 30.62.

(f) THREE BROAD DIVISIONS OF THE TEXT AND OTHER
SCHEMATISATION BY JAYARATHA

Jayaratha offers several insights into the scheme and contents of the *Tantraloka* from various angles. From one such clue³ we infer that he visualizes three

1. यद्यपि च अत्र पवित्रकविध्यनन्तरं तीर्थायितनचर्चनमुद्दिष्टं तथापि तत्
मरणोपयोगित्वात् तत्परीक्षान्तस्पक्षिप्तमिति न कश्चित् पूर्वपरब्याधातः ।

T.A.V., XI., p. 97

2. T.A. 1.320-323

3. Commenting on the T.A. 6.1 he observes -

अथ शब्दोऽधिकारे । तेन इतः प्रभृति आद्वादशाहिकं यत्किञ्चिदुच्यते तत्सर्वं
स्थानकल्पनाधिकारेण, इति पञ्चदशाहिकात् प्रभृति पुनरेतदेव बाह्यस्थिण्डल-

broad divisions of the text, one dealing with the general issues, the other with Upayas and the remaining with the specific notion of Sthanaprakalpa (a sub-concept under Anava-upaya meaning devising or allotting places). The first group consists of the 1st, 13th and 14th Ahnikas dealing with the varieties of knowledge, descent of grace and process of initiation respectively. The second group includes Ahnikas from 2nd to 5th pertaining to specific Upayas. The third group comprises Ahnikas from 6th to 12th and from 15th to 37th. By far this is the largest group. This does not amount to say that these Ahnikas have nothing else to discuss. It simply means that Sthanaprakalpa sets their predominant undertone. Even here it may, however, be remembered that Ahnikas from 6th to 12th are directly addressed to this item. It merely implies that the discussion on the doctrine of six passages (Sadadhva) is essentially an offshoot of the doctrine of Sthanaprakalpa which again is a corollary of Anavopaya. Although it is not feasible at the moment, for reasons of space, to dilate upon the concept of Sthana, it may be stated that Sthana has three varieties - Prana (breath), Deha (body) and Bahih (exterior). Prana is fivefold - Prana, Apana, Samana, Udana and Vyana. Deha is twofold - internal and external. And Bahya has eleven varieties in the main - Mandala, Sthandila, Patra, Aksasutra, Pustaka, Linga, Tura, Pata, Pusta, Pratima and

मण्डलाद्यधिकृत्य अभिधीयते इत्याग्रन्थसमाप्तेः प्राद्यान्यात् स्थानकल्पनस्येव
सकलोऽयं प्रपञ्च इति ।

T.A.V., IV, p. 2

Though here Jayaratha is quite silent about the contents of the 1st five Ahnikas and also about those of intervening Ahnikas between 12th and 15th, the conclusions drawn above will not appear incoherent when viewed in totality of Jayaratha's treatment.

Murti to the exclusion of innumerable sub-varieties. Though Sadadhva is primarily related to Pranavidhi, it encompasses other varieties of Sthana as well. Perusing through the pages of the *Tantraloka* one will easily see the logic behind Jayaratha's statement that Sthanaprakalpa constitutes the main undercurrent of almost all the Ahnikas after the 6th excepting the 13th and 14th. This is borne out by two additional factors. One is Jayaratha's observation¹ on the T.A. 5.157² and other happens to be Abhinavagupta's devising of Sthanaprakalpa as the 2nd ancillary topic (commencing at T.A. 15.80) in the 15th Ahnika assigned to Samayadiksa where he covers the concepts of Pitha, Ardhapitha, Upapitha, Sandohaka, Ksetrastaka, Upaksetrastaka etc. These are the items that specially engage our attention in the 29th Ahnika specially from verses 29 to 95. Thus it may be contended that under the overall Sthanaprakalpa-scheme Ahnikas from 6 to 12 are linked with various phases of Sadadhva and Anava Upaya, 15 to 27 are connected with Nityakarma (daily rites) and 28 to 29³ deal with Naimittikakarma (occasional rites).

Sometimes Jayaratha does not envisage an overall schematisation, but organises the different Ahnikas, devoted to a continued or connected theme, into a loose whole. He, accordingly, unearths an under-

- स्थानकल्पने इति षष्ठादाहिकात् प्रभूति वक्यमाणे ।

T.A.V., III, p. 469

- ध्याने तदपि चोच्चारे करणे सोऽपि तद्धवनौ ।

स स्थानकल्पने वाह्यमिति क्रममुपाशयेत् ॥

- Cf. यागादौ यागमध्ये च यागान्ते गुरुपूजने ।

नैमित्तिकेषु प्रोक्तेषु शिष्यः कुर्यादिमं विधिम् ॥ T.A. 29.291

lying relationship between the 6th, 13th and 14th Ahnikas from the point of view of the five Godly functions. Jayaratha points out that in the course of Sarhharacitratanirupana(lit., discussion on the variety of withdrawal or dissolution - 3rd ancillary topic in the 6th Ahnika) Abhinava takes up Srsti, Sthiti and Samhara (creation, sustenance and withdrawal); in the course of Saktipata (descent of grace - 13th Ahnika) he deals with Anugraha (grace); and in the course of Diksopakrama (commencement of initiation - 14th Ahnika) Abhinavagupta undertakes to discuss Tirobhava (disappearance).¹

Likewise Jayaratha once again discovers the thematic unity characterising the four Ahnikas from 29th to 32nd. In the Kula system, according to Jayaratha, a scripture consists of four seats e.g., Vidya, Mantra, Mudra and Mandala.² He no doubt bases his stand on Abhinavagupta's authority. According to Jayaratha, while the 29th deals summarily with all the four seats, the 30th deals with Vidya alias Brahmavidya and Mantra,³ the 31st with Mandala⁴ and 32nd with Mudra.⁵ Together they constitute worship according to the Kula process or Kula system.⁶

1. इह तावत्परमेश्वरः पञ्चविधकृत्यकारीति सर्वदोक्ततम् । तत्रास्य पूर्वं संहारचित्रतानिरूपणावसरे मृष्ट्यादिक्रयं दर्शितं समनन्तराह्निके चानुग्रह इति संप्रत्यवशिष्टं तिरोभावस्थं पञ्चमं कृत्यं द्वितीयार्द्धं प्रतिपादयितुमाह ।

T.A.V., VIII, p. 215

2. इह विद्यामन्त्रमुद्रामण्डलात्मतया चतुष्पीठं तावच्छास्त्रम् । तत्र मन्त्रमृद्रात्मनः पीठद्वयस्य संप्रदाय उक्तः । इदानीमत्रैव अवशिष्टस्य विद्यामण्डलात्मनोऽपि अस्य संप्रदायं निरूपयति ।

Ibid., XI, p. 114 (29th Ahnika)

3. इत्येवं मन्त्रविद्यादिस्वरूपमुपर्णितम् ॥

T.A. 30.123

4. अथ मण्डलसद्भावः संक्षेपेणाभिधीयते ।

Ibid. 31.1

5. अथ कथये मृद्राणां गुर्वाग्मगीतमत्र विधिम् । Ibid., introductory verse, 22nd Ahnika (T.A.V., XII, p. 303)

6. अथ सर्वाप्यपासेयं कुलप्रक्रिययोच्यते ।

Ibid. 29.1

(g) NON-ORGANISATION OF THE TANTRALOKA INTO JNANA,
YOGA, KRIYA AND CARYA

A striking feature one is not likely to miss is the absence of any division or organisation of the *Tantraloka*'s subject matter on the traditional tantric pattern of Jnana, Yoga, Kriya and Carya. In the opinion of B. V. Dwivedi (as per one of our conversations) Jnana-Yoga-Kriya-Carya division seems to be an old-time phenomenon losing considerable ground in the later era. Even in the later tantric texts proper there are broadly two divisions - Jnana and Kriya, the latter incorporating Yoga and Carya as well. The problem constitutes an important facet of the tantric historiology, but we refrain from delving deep into it for the time being. It must, however, be said that Abhinavagupta seems to be quite conversant with this division and his occasional references will bear ample testimony to it. For example, in the 16th Ahnika he examines the role of Jnana vis-a-vis Yoga and Diksa and explores their *inter se* relationship.¹ Abhinavagupta has devoted one of the several chapters dwelling upon Naimittika vidhi i.e., the 25th Ahnika, to the theme of Sraddha (post-funeral rites performed in honour of the departed) as leading to enjoyment and emancipation both. Now this Sraddha is essentially a Carya phenomenon whose efficacy has been established on the basis of its deriving sustenance from Bhakti.³ One of the apparent rea-

1. न चाधिकारितां दीक्षां विना योगेऽस्ति शाङ्करे ।
क्रियाज्ञानविभेदेन सा च हैशा निगद्यते ॥ T.A. 16.291
2. नन् दीक्षैव भोगमेक्षसाधिकेत्युक्तं तत् कथं श्राद्धाद्यात्मनः चर्यामात्रादपि
एतत्स्यादित्याशंक्याह . . . अतः श्राद्धाद्यात्मनः चर्यामात्रादेव कथं मुक्तिः स्या-
दिति न संशयितव्यम् । किंतु अत भक्तिरेव दर्शक्त्वेन आश्रयणीया येनैव स्यात् ।
T.A.V., X, pp. 323-26

sons for not adopting the Jnana-yoga-kriya-carya pattern lies in the synthetic approach of Abhinavagupta which is manifested in two ways, In one, all the four form a harmonious whole that culminates into Jnana. It is why Abhinavagupta devotes his opening Ahnika to Jnana and its varieties. In other, all the three except Jnana originate from the relatively weaker and feebler descent of grace leading¹ to the rise of different Sadhakas.

IV *Cross-references: a collateral source of thematic organisation*

As already advised earlier in this chapter², one very rich source of our understanding the contents of the *Tantraloka* consists in the cross-references to various Ahnikas and their subjectmatter as appearing in both Abhinavagupta and Jayaratha. This also constitutes a fair basis for the cross-checking of the contents as furnished by Abhinavagupta in his enumeration. A note of caution, however, must be sounded here. Major and minor or primary and secondary items do not indicate the primary and secondary issues as such in the respective Ahnikas. They have been so termed on the basis of their direct and indirect allusions respectively. But on the whole they subscribe to the original scheme of Abhinavagupta. By collating and collecting such references we get the

1. किरणायां तथोक्तं च गुरुतः शास्त्रतः स्वतः ॥
ज्ञानयोग्यास्तथा केचिच्चयियोग्यास्तथापरे । T.A. 13.161-62
Cp. ज्ञानयोग्यास्तथा केचिच्चयियोग्यास्तथापरे ।
दीक्षायोग्या योगयोग्या इति श्रीकैरणविधौ । Ibid. 15.18
2. Cf. pp. 169-170 supra.

following picture about the contents of various Ahnikas.¹

(a) FIRST AHNIKA

The issues discussed are -

(i) Free will leads to manifold manifestation of the unitary principle without, while retaining its unitary character.²

(ii) Variety of Upayas (redemptive knowledge as a means).³ it includes the discussion on hierarchical gradation in between Upayas where out of the four Upayas (namely Anava, Sakta, Samhhava and Anupaya) each preceding leads to and culminates into each succeeding.⁴

This view has been echoed in the 4th Ahnika as is clear from the footnote 4 below. In the 13th Ahnika also the view is reiterated.⁵

1. Our interference has been minimal in the matter. We have taken the liberty of stepping in only when the original author appeared to be mute or vague on certain reference and we found ourselves reasonably sure about the precise whereabouts of the relative reference.

2. एतच्च निर्णीतसुवृत्तं इति पुनरिह नायस्तम् । यथोक्तम् “बहुशक्तित्वमप्यस्य तच्छक्त्यैवायुक्तता ।” (T.A. 1.68) T.A.V., I, p. 196

3. उपायस्यपि इति अपिशब्दो भिन्नक्रमः तेन नो वार्या तदन्यत्वादपि इति व्याख्येयम् । एतच्च प्रथमाह्निक एव वितत्य निर्णीतम् इति नेह पुनरायस्तम् । (Jayaratha on T.A. 2.6) Ibid., I, p. 7

4. ग्रन्तरात्मिकोक्तेऽस्मिन्स्वभावे पारमेश्वरे ।

प्रविविक्षुविकल्पस्य कुर्यात्संस्कारमञ्जसा ॥ T.A. 4.2

अनन्तरात्मिक here refers to the 1st Āhnika.

Cp. यद्वद्ध्यति “ग्रन्तरात्मिकोक्तेऽस्मिन् . . . ग्रञ्जसा”(T.A.4.2)

इत्याद्युपक्रम्य “ततः स्फुटतमोदारताद्रूप्यपरिबृहिता ।

संविदभ्येति विमलामविकल्पस्वरूपताम् ॥” (T.A. 4.6) इति ।

अतएव हि शक्तोपायस्य उपायोपायत्वमुक्तम् ।

T.A.V., I, pp. 238-39

5. उपाययोगक्रमतो निश्चायमथाक्रमम् ।

यद्यूपं तत्परं तत्त्वं तत्र तत्र सुनिश्चितम् ॥

T.A. 13.157

(iii) The summing up of the theory of bondage and salvation.¹

(iv) Fifty varieties of Samavesa (complete immersion).²

This aspect has a special bearing on the 3rd and 9th Ahnikas, as we shall see in their respective places.

(v) Theory of ignorance (Mala).³ Ignorance is nothing but a phase of self-dynamism.

The doctrine of Mala forms a special feature of the 9th and 13th Ahnikas, as we shall see later.

(vi) The ultimate is of the nature of self-luminosity and so is ensuing plurality.⁴

(vii) Means of cognition derive their subsistence from cognizer.⁵

1. इह अस्मिन्नाहिके (Jayaratha on T.A. 1.330) ।

ययोर्बन्धमोक्षयोः संग्रहेण संक्षेपेण एषोऽर्थः प्रकटितः इत्यनेनैव संबधः ।
T.A.V., I, p.303

2. निर्विकल्पे परामर्ज्जे शास्त्रवोपायनामनि ।

पञ्चाशद्वेदतां पूर्वसूनितां योजयेद्बुधः ॥ T.A. 3.274

Jayaratha observes पूर्वति प्रथमाहित्के । यदुक्तम्—

“पञ्चाशद्विधता चास्य समावेशस्य वर्णिता ।

तत्त्वप्रतिशक्तिस्थान्तरस्फुटभेदाभिसन्धितः ॥ (T.A. 1.186-187)

T.A.V., II, p. 250

3. तेन स्वरूपस्वातन्त्र्यमात्रं मलविजृम्भितम् ॥

निर्णीतं विततं चैतन्मयान्यवेत्यलं पुनः । T.A. 9.83-84

Jayaratha explains अन्यवेति प्रथमाहित्कादौ, अतएव पुनरित्युक्तम् ।

T.A.V., VI, p. 73

4. तस्मात् प्रकाशं एवायं पूर्वोक्तः परमः शिवः ॥ T.A. 10.55

Comments Jayaratha पूर्वोक्त इति प्रथमाहित्कादौ । यदुक्तम् “ज्ञेयस्य च परं तत्त्वं यः प्रकाशात्मकः शिवः” (T.A. 1.52) इत्याद्यनन्तप्रकारम् ।

T.A.V., VII, p. 44

5. इत्यस्य स्वप्रकाशत्वे किमन्यैर्युक्तिडम्बरैः ॥

मानानां हि परो जीवः स एवेल्युक्तमादितः । T.A. 10.116-17

(viii) Plurality of Diksa is due to gradual unfoldment of self-consciousness with the necessary implication that even the most inert is essentially divine.¹

This view has been enlarged upon in the 16th Ahnika.

(ix) As against the popular notion that Siddhi is attained through observance of time, place and vows etc., it is the feeling of identity with the external objects and reflecting upon them as essentially one with I-consciousness that leads to self-realization. This phenomenon has been termed as Gramadharma-vrtti.²

The 29th Ahnika makes special use of this view in identifying the spiritual seat and its presiding powers with I-consciousness.

(x) The entire variety of spiritual cycles (Cakras)

Jayaratha adds प्रत्युत् प्रमाणानां तदधीना सिद्धिरित्यादितः प्रथमाह्लिक एवोपभादितमित्यर्थः । यदुक्तं तत्र “प्रकाशो नाम स एव परमेश्वरः” (T.A. 1.54-55) T.A.V., VII, p. 86

1. इत्थं क्रमसंचित्तौ मूढोऽपि शिवात्मक भवति ।
यद्यपि विकल्पवृत्तेरपि भोक्तं दीक्षयैव देहान्ते ॥

शास्त्रे प्रोक्ताच विभूत्याधिपि दृढवासनायुक्ता । (T.A. 198-200)

Jayaratha supplements शास्त्रे इति निशाटनादौ । तच्च प्रथमाह्लिकादौ बहूक्तम् । T.A.V., X, p. 76

2. न तिथिनं च नक्त्रं नोपवासो विधीयते ।
ग्राम्यधर्मरतः सिध्येत्सर्वदा स्मरणेन हि ॥ T.A. 29.65

Jayaratha remarks ग्राम्यधर्मरतः इति तद्वृत्तिरित्यर्थः । एतच्च

प्रथमाह्लिके एव उक्तमिति तत एवावधार्यम् ।

T.A.V., XI, p. 45 (29th Ahnika)

This, in all probability, has reference to -

प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ॥

स्वस्थाने वर्तनं ज्यें दृष्ट्वत्वं विगतावृत्तिः ।

विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ॥

ग्रामदर्शवृत्तिहक्तस्तस्य सर्वं प्रसिद्धतः ।

T.A. 1.84-86

is inform in the sense that they display the aspects of cosmic dynamism.¹

The 33rd Ahnika is devoted to the development of this theme.

(b) SECOND AHNIKA

(i) There is no Upayopeyabhava in Anupaya.² Hence the problem of bondage and freedom therefrom has no room here.

(ii) Compassion for others is the sole motive force behind the activity of a Samsiddhika (self-accomplished) teacher.³

(iii) Diksa (initiation) practically has no role in the context of Anupaya because of the speediest descent of grace.⁴

1. यदुकं चक्रभेदेन सार्धं पूज्यमिति तिकम् ।

तत्रैव चक्रभेदानामेकीकारो दिशानया ॥

T.A. 33.1

Observers Jayaratha उक्तमिति प्रथमाह्लिकादौ । तथा च तत्र “एकवीरो यामलोऽय द्विशक्तिश्चतुरात्मकः” (T.A. 1.110) इत्यादि “विश्वचक्रे महेशानो विश्वशक्तिविजूम्भते” (T.A. 1.112) इत्यन्तं वहु । T.A.V., XII, p. 337

2. प्राकृतने त्वाह्लिके काचिद्भेदस्य कलनपि नो ।

तेनानुपाये तस्मिन् को मुच्यते वा कर्थं कुतः ॥

T.A. 3.272-273

Also Cp. उच्यते स्वात्मसंवित्तः स्वभावादेव निर्भरा ।

नास्यामपास्यं नाधेवं किञ्चिदित्युदितं पुरा ॥

T.A. 4.9

Jayaratha clarifies पुरा अनुपायाह्लिके “अत्र तावत्कियायोगो

नाभ्युपायत्वमहंति” (T.A. 2.8) इत्यादिनोक्तम् । T.A.V., III, p. 9

3. सांसिद्धिकस्य गुरोः स्वात्मनि कृतकृत्यत्वात् शेषवृत्तौ परानुग्रहं एव प्रयोजनम् । यदुकं प्राक् “समस्तयन्वणातन्व . . . प्रयोजनम्” (T.A. 2.38) इति । तथा “स्वं कर्तव्यं किमपि . . . लोककर्तव्यमावम् ॥ (T.A. 2.39)

Ibid, III, pp. 53-56

4. ये तु तीव्रतमोद्विक्तशक्तिर्निर्मलताजुषः ॥

न ते दीक्षामनुन्यासकारिणश्चेति वर्णितम् ।

T.A. 15.275-76

Jayaratha adds वर्णितमिति द्वितीयाह्लिके ।

T.A.V., IX, p. 136

(iv) Likewise, in Turyatita (i.e., beyond the fourth) state (which is identical with Anupaya state) there is complete absence of Yoga.¹

(c) THIRD AHNIKA

(i) The notion of Jivanmukti (emancipation during life-time) becomes meaningful only in relation to Upayas beginning with Sambhava to Anava.²

(ii) Sambhava marks the culminating point of the hierarchy of Upayas characterized by the vibration of consciousness emanating from object (Artha) up to Prana.³

(iii) Twofold purity of consciousness - primary and secondary.⁴

(iv) The three short vowels A, I, U represent three powers of Bhairava e.g., Para, Parapara and Apara that constitute the primary triad (Trika).⁶

1. योगाद्यभावतस्तेन नामस्मिन्नादिशद्भिरुः । T.A. 10.280

Jayaratha explains तेनेति योगादेस्तद्भावेन । यथा चैतत्तथा द्वितीयाह्लिकादौ उक्तम् । T.A.V., VII, p. 189

2. इत एव प्रभृत्येषा जीवन्मुक्तिविचार्यते ।

यत्सूक्तण्यापीयमृपायोपेयकल्पना ॥ T.A. 3.272

Jayaratha remarks सूक्तण्याऽपि इति आह्लिकान्तरेषु पुनः स्फुटैव भविष्यतीति भावः । T.A.V., II, p. 249

3. बीजपिण्डात्मकं सर्वं संविदः स्पन्दनात्मताम् ॥

विदधत्परसंवित्तावृपाय इति वर्णितम् । T.A. 7.2-3

Jayaratha observes सर्वमिदं बीजपिण्डात्मकं मन्त्रजातम् अर्थात् प्राणान्तरुदयत् संविदः स्पन्दनात्मतां शाकतस्वरूपावेष विदधत् परसंवित्तावृपायः पारम्पर्येण शाम्भवमपि रूपमाविशेत् । T.A.V., IV, p. 2 (7th Ānhika)

4. अनेनैव चाभिप्रायेण पूर्वं “नैर्मलं मुख्यमेतस्य संविन्नाथस्य सर्वतः । त्रिंशां-सिक्षातः क्वाप्यन्यत्” (T.A. 3.9) इत्यादिना बोधस्य तदितरेषां केषांचन भावानां च स्वच्छत्वस्य मुख्यामुख्यतया द्वैविध्यमुक्तम् । Ibid., II, p. 59

5. हस्तवृथमेव च भैरवात्मनः परस्य तत्त्वस्य शक्तिरूपतया पूर्वं निर्णीतम्,

(v) Mantra, Mudra., Kriya, and Upasana - all these aspects of worship are simply superfluous in Sam-bhava Upaya.¹

(vi) A as Visarga and Am as Vindu together constitute KuleSa and KuleSvari (male and female presiding authority of Kula).²

These and other allied ideas are again discussed in the 5th Ahnika.

(vii) Rava (sound) is tenfold.³

(viii) Concept of Visarga (emission, discharge) in the esoteric context of Caryakrama i.e., sex-union.⁴

Again this is taken up in the 5th Ahnika.

तदुक्तम् “अतः पण्णां द्रिकं सारं चिदिष्वन्मेवणात्मकम् ।

तदेव वितयं प्राहुः भैरवस्य परं महः ॥” (T.A. 3.192)

Ibid., II, p. 233

1. अत्र शांभवोपाये काश्चन मन्त्रमुद्राक्रियोपासा न ततः पूर्णहन्तापरामर्शादद्याः . . . । वक्षति च “स्नानं व्रतं . . . कापि नाक्र भेदेन युज्यते ।” (T.A. 3.289-90)

T.A.V., II, p. 247

2. अं श्र हिति कुलेश्वर्या सहितो हि कुलेशिता । T.A. 5.68

Jayaratha adds यदुक्तम्

“अत्र प्रकाशमात्रं यस्तथेऽधामवये सति ।

उक्तं बिन्दुतया शास्त्रे शिवबिन्दुरसौ मतः ॥” (T.A. 3.134)

इति । “अस्यात्तर्विसिसूक्षासौ या प्रोक्ता कौलिकी परा ।

सैव शोभवशोदेति विसर्गात्मकतां ध्रुवम् ॥” (T.A. 3.137)

इति च । T.A.V., V, pp. 373-74

3. श्रीब्रह्मायामले चोक्तं श्रीमान् रावो दशात्मकः ॥ T.A. 5.97

Jayaratha explains एतच्च व्राक् “तस्य प्रत्यवमर्णी . . . स्थूलसूक्ष्मपरत्वतः (T.A. 2.235-37) इत्यादिना “तत्परं नितयं . . . परचिदात्मकः । (T.A. 3.248)

इत्यन्तेन निर्णीतप्रायम् इति तत एवंतत्सतत्त्वमवधारणीयम् ।

T.A.V., III, p. 409

4. The T.A. 5.124 and 142 refer to the T.A. 3.144 and 167 respectively. See T.A.V., III, pp. 433 and 458.

(ix) The wordy flow of consciousness consists of 81 letters.¹

This is also taken up in detail in the 6th and 33rd Ahnikas.

The subordinate topics, which otherwise constitute major topics in the other Ahnikas, discussed here include -

- (1) Twelve Kalikas (IVth Ahnika),
- (2) inclusion of 81 letters in 50 letters (6th Ahnika),
- (3) absence of the hierarchy of Upayas in Anupaya (2nd Ah.), and
- (4) 50 varieties of Samavesa (9th Ahnika).

(d) FOURTH AHNIKA

(i) Twelvefold rise of the ultimate principle called Parama Siva and manifold appurtenant doctrines.² These twelve manifestations technically go by the name of twelve Kalis.³⁻⁴

1. ननु अखण्डैकधनाकारे अत्र कुतस्त्यम् आनन्द्यम् इत्याशंक्याह—
विश्वमेकपरामर्शसहत्वात्प्रभूति स्फुटम् ।
अंशाशिकात्परामर्शन् पर्यन्ते सहते यतः ॥
अतः पञ्चाशदैकात्म्यं स्वरव्यक्तिविरूपता ।
वर्गाष्टकं वर्णभेद एकाशीति कलोदयः ॥
इति प्रदर्शितं पूर्वम् । T.A. 33.25-27

Explains Jayaratha पूर्वमिति तृतीयषष्ठाहिकादौ । T.A.V., XII, p. 348

2. एतच्च (परमशिवस्य द्वादशधा उदयः) बहुप्रघट्टकवक्तव्यम् इति शाक्तो-पायाहिक एव वितत्य विचारयिष्यते इति नेहायस्तम् । T.A.V., I, p. 152

3. एतच्च (द्वादश काल्यः) शाक्तोपायाहिक एव वितत्य विचारयिष्यते इति नेहायस्तम् । Ibid., II, p. 236

4. एतच्च (द्वादश देव्यः) अनन्तराहिक एव वितत्य निर्णीतम्—इति न पुनर्रायस्तम् । Ibid., III, p. 336

This issue has been discussed in the 1st, 111rd and Vth Ahnikas also.

(ii) Akalpitakalpaka type occupies the place of supreme importance amongst all the teachers.¹ Sam-siddhika is the chief² among Akalpitakalpkas and is identical with Svayambhu type.³ Samssiddhika is Bhairava personified.⁴

This views is elaborately echoed in the 13th Ahnika also.

(iii) The entire variety of spiritual cycle ranging from trident or the three-spoked to the countless-spoked one.⁵

(iv) Srstibija and Samharabija (seeds of creation and dissolution), though discussed under Varna (un-

1. सर्वचार्याणां वक्ष्यमाणानाम् अकल्पितकल्पकादीनां मुख्यत्वादेव च तत्संनिधावच्येषां न परानुप्रहादौ अधिकारः इत्युक्तं “तत्संनिधाने न” इत्यादि यद्यक्षति । (Reference is to the T.A. 4.74-76) T.A.V., III, p. 48

2. इति श्रीमालिनीनीत्या यः सांसिद्धिकसंविदः ।

स उत्तमाधिकारी स्याज्ञानवान् हि गुरुर्मतः ॥ T.A. 15.16

Jayaratha adds सांसिद्धिकसंविद इति स्वतःप्रबृत्तसत्त्वके इति इत्यर्थः । यदुक्तं प्राक् यस्य स्वतोऽयं . . . मध्ये मुख्यः प्रकीर्तिः । (T.A. 4.42-43) T.A.V., IX, p. 11

3. उक्तः स्वयंभूः शास्त्रार्थप्रतिभापरिनिष्ठितः । T.A. 13.135

Jayaratha adds यदुक्तं प्राक् and refers to the T.A. 4.40.

T.A.V., VIII, p. 88

4. उक्तोऽन्योपकार्यत्वात् साक्षाद्वरदो गुरुः । T.A. 13.158

Jayaratha elucidates यदुक्तम्

यस्त्वकल्पितरूपोऽपि संवाददृढताकृते ।

अन्यतो लब्धसंस्कारः स साक्षाद् भैरवायते ॥ (T.A. 4.77)

T.A.V., VIII, p. 101

5. On T.A. 5.37-38 (एवं विशूलात् प्रभृति . . . असंख्यारसहर्षं वा कक्षं ध्यायेदनन्यधीः) Jayaratha comments

एतच्च पुरस्तादेव गतार्थं इति न पुनरिहायस्तम् । Ibid., III, p. 346

der Anavopaya), are essentially integral to Samvit-krama, an aspect of Krama system or Saktopaya.¹

The preceding item and the present one incidentally figure in the 5 Ahnika also.

(v) Parity between negation and injunction.²

The idea is briefly taken up in the 12th Ahnika also,

(vi) Homa and Laya as part of worship culminate into the supreme subject.³

This point has been taken up in the 29th Ahnika also as part of Arcavidhi in Kulayaga.

(vii) An aspirant of the Samayi variety attains unity with the Godhead if he is steady with his practice of knowledge in tune with his intellectual equipment.⁴

This has specific relevance to Samayidiksa in the 15th Ahnika.

(viii) When it is Agama versus Sruti on a common issue, it is Agama that may sublate the Vedic injunction.⁵

1. “स्वरूपे निर्वृति प्राप्य” (T.A. 5.75) इत्यादिना संविक्षणेण प्रागुच्चारः
उक्तः सोऽप्यत्रानुसंधेयः; संविक्षणस्य सर्वेक्षैव भावात् ॥ T.A.V., III, p. 461

2. एतच्च प्रागेव विधिनिषेधतुल्यत्वाभिधानसमये निरूपितमित्यत एवाद-
धार्यम् । Ibid., VII, p. 104 (12th Ahnika)

3. तदुग्रायायेति मेयमानादिसोपानक्रमेण परप्रमातरि विश्रात्तेषुक्तत्वात् ।
एतच्च शाक्तोपायाह्निक एव विभज्य उक्तमिति तत एव अवधार्यम् ।

Ibid., XI, p. 63

4. स्वविज्ञानोचितमिति अकृतशिवतत्त्वयोजनिकोऽपि हि समयी तथा तथा
ज्ञानमध्यस्थंस्तदैकात्म्यं यायादित्याशयः । पुरा इति चतुर्थाह्निकादौ ।

Ibid., IX, p. 9

5. क्वचिद्द्विषयतुल्यत्वाद् बाध्यबाधकता यदि ।

तद्बाध्या श्रुतिरेवेति प्रागेवैतनिरूपितम् ॥ T.A. 15.178

Jayaratha explains प्रागिति चतुर्थाह्निके । T.A.V., IX, p. 90

Besides, the minor issues, though forming major topics elsewhere, discussed in the 4th Ahnika, include -

- (1) The rise of intuitive knowledge (Pratibhajnana) due to Suddha Vidya (13th Ahnika),
- (2) *inter se* relationship between the Upayas (in the first seven Ahnikas),
- (3) Anupaya lacking the Upaya character (2nd Ahnika),
- (4) among Pralayakala subjects some become Mantra subjects by transcending the impure order and some continue to remain transmigratory (9th Ahnika),
- (5) Palli, Ghara, Chumma etc. (29th Ahnika), and
- (6) observance of Samayacara (15th Ahnika).

(e) FIFTH AHNIKA

(i) Because of subsidiary divisions there are infinite modes of Anavopaya.¹

(ii) The host of practices like initiation etc., are subsumed under Anavopaya.²

Initiatory practices are specially dealt with in the 15th Ahnika.

(iii) Expansion and contraction constitute the es-

1. कियोपायेऽभ्युपायानां ग्राह्यवाहृविभेदिनाम् ।

भेदोपभेदवैविध्यान्निःसंख्यत्वमवान्तरात् ॥ T.A. 1.164

2. दीक्षादिविचित्रः कर्मकलापः भावी वक्ष्यमाणः आणवेऽन्तर्भविष्यति ।

T.A.V., I, p. 249

The above-noted statement is a remark by Jayaratha on T.A. 1.231 -

..... भेदोपायं तदाणवम् ॥

अन्ते ज्ञानेऽन्त सोपायं समस्तः कर्मविस्तरः ॥

प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ॥

sence of dynamic principle called Mahapitha (great seat) manifesting as creation and withdrawal.¹

The subordinate items discussed include -

- (1) The notion of Kulesi (3rd Ahnika),
- (2) sound (Rava) is tenfold (3rd Ahnika),
- (3) concept of Visarga (emission) as linked with Lingasamapatti (grasp of phallus or sign) - (3rd Ahnika),
- (4) ecstatic murmur or sigh also marks the initial stage of meditational trance² (3rd Ahnika),
- (5) the virility of Mantra finally rests in the principle of consciousness (8th Ahnika),
- (6) *inter se* hierarchy of Upayas (3rd-5th Ahnikas), and
- (7) Karanas (11th, 15th, 16th, 29th and 32nd Ahnikas).

(f) SIXTH AHNIKA

(i) The ultimate power, which is **one** with Siva,

1. Vide मूलाभिधमहापीठसंकोचप्रविकासयोः ॥

ब्रह्माद्यनाश्रितान्तानां चिनुते सृष्टिसंहृती । T.A. 6.186-7

Jayaratha adds “रासभी बडवा यद्वत्” (T.A. 5.58) इत्यादिग्रामगुक्तयुक्त्या

जन्माधारोदितायाः शक्तेयौ संकोचविकासी तौ...।

T.A.V., I, p. 151

The verses under reference read -

रासभी बडवा यद्वस्वधामानन्दमन्दिरम् ॥

विकाससंकोचमयं प्रविश्य हृदि हृष्ट्यति ।

तद्वन्मुहुर्लीनसृष्टभावव्रातसुनिर्भराम् ॥

श्रयोद्विकाससंकोचलृदभैरवयामलाम् । T.A. 5.58-60

2. सुखसीत्कारसत्सम्यक्साम्यप्रथमसंविदः ।

सवेदनं हि प्रथमं स्पर्शोऽनुत्तरसंविदः ।

T.A. 5.142

Jayaratha connects it with the 3rd Ahnika. Says he षट्कर्त्त्रं प्राक्

क्षोभाद्यन्तविरामेषु तदेव परमामृतम् ।

सीत्कारसुखसद्भावसमावेशसमधिष्ठयु ॥ (T.A. 3.167)

T.A.V., III, pp. 457-58

consists of eightyone letters when reckoned by half Matras.¹ The determinate thought marked by contemplation of 81 letters is conducive to the attainment of one's ultimate essence called Siva.²

These eightyone letter are included within standard fifty letters of Nagari alphabet. This is dealt with in the 3rd and 7th Ahnikas. In fact this is a common theme of the 3rd and 6th Ahnikas.³

(ii) The sixfold division of the root passage (Sada-dhva) is nothing but a vibration of the Godly dynamism.⁴

This has reference to the 7th and 11th Ahnikas as well.

1. अतएव चार्धमात्रागणनाक्षमेण एकाशीतिपदार्पि देवी वर्णपञ्चाशत्येवान्तभावियिष्यते, इत्याह—

एकाशीतिपदा देवी ह्यतान्तभावियिष्यते ॥' (T.A. 3.197)

अतान्तभावियिष्यते इति—एतनिष्ठतयैव पर्यवसायिष्यते, यद्वश्यति—
“कालोऽर्धमात्राः तु ल् ॥

एकाशीतिमार्घमात्राणामाह नो गुरुः ॥

यद्वशाङ्गवानेकाशीतिकमल्लमध्यधात् ॥

.....शिवात्मिका । (T.A. 6.225-27)

T.A.V., II, p. 190

2. एकाशीतिपदोदारशक्त्यामर्शात्मकस्ततः ॥

विकल्पः शिवतादायी पूर्वमेव निरूपितः ।

T.A. 7.37-38

Although Jayaratha is silent here, Abhinava's 'पूर्वमेव' obviously refers to T.A. 6.228-230 which reads -

तथा तथा परामर्शशक्तिचक्रेश्वरः प्रभुः ।

एकाशीतिपदोदारविमर्शकमबृहितः ॥

3. . . . एकाशीतिकलोदयः । इति प्रदर्शितपूर्वम् ।

T.A. 33.27

Jayaratha adds पूर्वमिति तृतीयषष्ठाह्लिकादौ । T.A.V., XII, p. 348

4. तत्र शक्तिपरिस्पन्दस्तात् प्राक् च निरूपितः ॥

T.A. 11.50

Jayaratha adds यश्चायं षोडाशविभागः स पूर्वस्तत्त्वक्षितपरिस्पन्द एवेत्युक्तं प्राग्बहुशः । T.A.V., VIII, p. 41 (11th Ahnika). Jayaratha's 'बहुशः' implies the 6th and 7th Ahnikas also in addition to the 11th.

(iii) All these passages find their final repose in consciousness¹ or Prana (breath).²

This view is echoed in the 7th, 8th and 10th Ahnikas.

(iv) Tuti has four parts.³

(v) First three phases of cosmic functionalism known as creation, sustenance and withdrawal.⁴

This is in contrast with the 14th and 13th Ahnikas dealing respectively with the fourth and fifth function, i.e., Tirobhava and Anugraha.

(vi) The great creation of Sakta order, and the three eggs as compared to the great creation.⁵

1. अध्वा समस्त एवायं चिन्मात्रे संप्रतिष्ठितः । T.A. 8.4

2. सर्वाध्वनः पदं प्राणः संकल्पोऽवगमात्मकः । T.A. 10.254

Jayaratha comments सर्वाध्वनः पदमिति स्थानम् यथा चैतत्तथा पष्टाह्निक एव निर्णीतम् । T.A.V., VII, p. 173. Also vide—ननु प्राक् ‘अन्तः संविदि सर्वोऽवगमध्वा विश्रम्य तिष्ठति’ (T.A. 6.28) इति प्रतिज्ञातं तत्कथमिह कालाध्वनः प्राण एवैवं प्रतिष्ठितत्वमुच्यते इत्याशंक्याह—‘इत्येष कालविभवः प्राण एव प्रतिष्ठितः ॥’ (T.A. 7.62)

T.A.V., IV, p. 49 (7th Āh.)

3. समस्तेऽर्थे निर्गाह्ये तुट्यः योडश क्षणाः ॥ T.A. 10.187-88
षट्क्विशरङ्गुले चारे सांशद्यरङ्गुलकल्पिताः ।

Jayaratha adds सांशेति सचतुर्भागेत्यर्थः । यदुक्तम्,

“तुटिः सपादाङ्गुलयुक्प्राणः ॥” (T.A., 6.64)

T.A.V., V, pp. 129-30

4. तत्रास्य पूर्वं संहारचित्रतानिरूपणावसरे सृष्ट्यादितयं दशितं समनन्तरा-हिंके चानुग्रह इति संप्रत्यवशिष्टं तिरोभावाख्यं पञ्चमं कृत्यं द्वितीयाधर्मं प्रतिपादयितु-माह । T.A.V., VIII, p. 215

5. सृष्टिसम्प्रतिसंहारान्विधत्तेऽवान्तरस्थितीन् ।

महासर्गं पुनः सृष्टिसंहारानन्त्यशालिनि ॥ T.A. 14.3

Jayaratha explains अवान्तरस्थितीन् इति शाक्तमहासृष्ट्याद्यपेक्षय । यदुक्तं प्राक् (and refers to कालान्मिर्भुवि तस्मा T.A. 6.171-72) महत्त्वमेवास्य दशेति सृष्टिसंहारानन्त्यशालिनीति । यदुक्तं प्राक् (and again refers to श्रीमानधोरः महासृष्टिरुद्धाहृता ।) T.A. 6.172-73).

T.A.V., VIII, pp. 216-17

(vii) Kala as based on Prana is the general theme.¹

This also forms an important topic of the 7th Ahnika and 28th Ahnika (as identical with Kulaparva as part of Parvabhedha under Bhairavakula).

(viii) The rise of Prana.²

This has again been discussed in the 28th Ahnika under the ancillary topic called Mrti.

(ix) The notion of the movement of Prana (Pranacara).³ Once a Mantra has been identified with either Prana or self there remains no difference between Mantra and its contemplator.

This has been discussed in the 29th Ahnika also.

The minor items include -

- (1) Dynamicity is characterized by expansion and contraction (5th Ahnika),
- (2) several Astakas (8th Ahnika), and
- (3) twelve Rudras (33rd Ahnika).

1. कुलपर्वति तद्ब्रूमो यथोन्तं भैरवे कुले ॥
हैडरे विकसद्वावे विककालीकुलादिके ।

योज्यं प्राणाश्रितः पूर्वं कालः प्रोक्तः सुविस्तरात् ॥ T.A. 28.14-15

Jayaratha clarifies पूर्वमिति षष्ठाह्निके सप्तमाह्निके च ।

T.A.V., XI, p. 9

2. स इति प्रथमः प्राणोदयः । . . . तदुक्तं प्राक्—
सा प्राणवृत्तिः प्राणाद्यै रूपैः पञ्चभिरात्मसात् ।
देहं यत्कुरुते संवित्पूर्णस्तेनैव भासते ॥ (T.A. 6.14)

T.A.V., XI, p. 87

3. यो विकल्पयते तस्य सिद्धिमुक्तीं सुदूरतः ।
श्रव्यं पोडशलक्षादि प्राणचारे पुरोक्तवत् ॥

T.A. 29.91

Though Jayaratha is silent, “पुरोक्तवत्” obviously refers to the notion of Pranacara whose treatment commences with the T.A. 6.23 onwards.

(g) SEVENTH AHNIKA

- (i) It is the power of pure awareness that assumes the form of a Nadi.¹
- (ii) In common with the sixth Ahnika it propounds the theme of Kala as dependent upon Prana.²
- (iii) The kindling of rise of cycles means the kindling of uttered Mantras.³

This forms the special feature of the 32nd Ahnika.

The minor issues involve -

- (1) *Inter se* relationship of Upayas (3rd, 4th and 5th Ahnikas),
- (2) propounding 81 letters in the sound-system (6th Ahnika),
- (3) final rest of all the passages in consciousness (6th and 8th Ahnikas), and
- (4) sixfold division of the cosmic passage (6th and 11th Ahnikas).

(h) EIGHTH AHNIKA

- (i) Regions falling under DeSadhvan are innumerable and varied which constitute the world.⁴ Lack-

1. Commenting on the T.A. 8.283 (पुंसि नादमयी शक्तिः प्रसरात्मा च यत्स्थिता) Jayaratha observes यदुकर्तं प्राक्

“चित्तपल्पत्राणवृत्तीनामन्त्या या स्थूलता सुषिः ।

सा नाडीरूपतामेत्य देहं सत्तानयेदिदम् ॥” (T.A. 7.66)

T.A.V., V, P. 194

- 2. See item (vii) supra under sixth Ahnika.

3. बोधावेशः सन्निधिरैक्येन विसर्जनं स्वरूपगतिः ।

शङ्खादलनं चक्रोदयदीप्तिरिति क्रमात्कृत्यम् ॥

T.A. 32.67

While explaining Abhinava's above verse Jayaratha comes out with the following observation -

चक्रोदयदीप्तिरिति सत्तमाह्निकनिरूपितस्थित्या उदितानां मन्त्राणां दीप्तिर्दीपनमित्यर्थः ।

T.A.V., XII, p. 335

- 4. देशाध्ववश्यमाणनीत्या निःसंख्याकत्वादनन्ता नानासंनिवेशात्मकत्वाच्च

ing as it does in essence, it is as good as a dream-abode.

(ii) The virility of Mantra basically rests on consciousness.¹

This is taken up in the 5th Ahnika as well.

(iii) All the octads (Astakas) such as eight parts of a day etc., eight deities, eight powers etc. etc.²

This is again dealt with in the 9th Ahnika.

(iv) Treatment of the passage called Desa.³

(v) The heterogeneous effects such as intelligence (Mahat) etc., are caused by inequilibrium of Gunas.⁴

(vi) Not only 'spatial passage' but its subdivisions also⁵ owing to difference in Gunas.

चित्ताः अतएव सन्तः शोभना गर्भा भुवना नियस्यैविद्धो यः संसारस्तत्तत्त्वात्मा विश्वस्कारः स एवासारत्वात् स्वप्नसद्म् । Ibid., II, p. 257

1. तत्र विश्रान्तिमागच्छेद्वीर्यं मन्त्रमण्डले ।

शान्त्यादिसिद्ध्यस्तत्पूर्तादात्म्यतो यतः ॥ T.A. 5.82

Jayaratha observes संविद्विश्रान्तिमन्तरेण हि न किञ्चिदेव भवेदिति भावः । यद्वक्ष्यति—‘यत्तत्र नहि विश्रान्तं तन्मधः कुमुमायते ।’ (T.A. 8.3)

T.A.V., II, p. 393

2. एते च सर्वं एवाप्टका भुवनाध्वनि वक्ष्यन्ते इति तत्र एवावधार्याः इति किं तदव्यावर्णनग्रन्थविस्तरेण । Ibid., IV, p. 62

3. तत्पदमन्त्ववर्णमिता विप्रकारः कालाध्वा विचारितः इति तदानन्तर्येण युक्तं देशाध्वनोऽव निरूपणम् इत्यत एव क्रमेण भुवनतत्त्वकलाप्रतिपादकं वक्ष्यमाणमाहिकचतुष्पद्यम् । Ibid., V, p. 2

According to this, the 8th Ah. will deal with regions of space, the 9th and 10th with categories and the 11th with Kalas.

4. कार्यमिति महदादि विजातीयमिति गुणानां वैषम्यात् । इत्येतच्च पुरा भुवनाध्वनिरूपणावसरे एवोक्तम् इति न पुनरिहायस्तम् । Ibid., VI, p. 179

5. भुवनं पृथेवात् दर्शितं गुणभेदतः । T.A. 9.224

Jayaratha remarks अत्र च ग्रन्थिवत् भुवनविभागोऽपि पूर्वमेव दर्शितः . . . तदुक्तं प्राक्—

‘ऋमात् तमोरजःसत्त्वे गुरुणां पङ्कक्तयः स्थिताः ।

तिस्रो द्वात्रिंशदेकातस्त्रिंशदप्येकविशितः ॥’ (T.A. 8.260-261)

T.A.V., VI, p. 180

This issue is relevant to the 9th Ahnika also.

(vii) The theme of Desa, together with that of categories and Kalas, is objective in character.¹

Tattva and Kala discussed respectively in the 9-10th and 11th Ahnikas share the objective character of Desa while the passages of Pada, Mantra and Varna partake of the subjective character and are treated in the later part of the 11th Ahnika.

(viii) The concept of Vidyapadma² (lotus consisting of Suddhavidya - pure knowledge) which is below Brahmarandhra and also the trans-Maya region of Brahma.³

These types have been dealt with again in the 15th Ahnika.

(ix) Under the nine types of 'piercing' (Vedha), the 'piercing' relating to regions.⁴

This is in fact one of the major constituents of the last ancillary topic under Rahasyaprakriya in the 29th Ahnika.

The minor items include -

(1) incidental discussion of the 'passage of time'"

1. मेयभागगतः प्रोक्तः पुरतत्त्वकलात्मकः ।

शधूना मातृभागस्थं रूपं तेधा निरूप्यते ॥ T.A. 11.43

Jayaratha explains प्रोक्तः प्रोक्त इत्यष्टमाहिकात् प्रभृति ।
T.A.V., VII, p. 36

2. विद्यापद्मेऽन्त तच्चोक्तमपि प्रागदर्शयते पुनः ॥ T.A. 15.30

Jayaratha adds प्रागिति भुवनाध्वनि । पुनर्दर्शयते इति प्रतीतिदार्द्याय ।
T.A.V., IX, p. 15.3

3. मायोत्तीर्ण हि यदूपं ब्रह्मादीनां पुरोदितम् । T.A. 15.30

Jayaratha has the same explanation पुरेति भुवनाध्वनि ।
T.A.V., IX, p. 15.4

4. देहं स्वच्छीकृत्य क्षादीनान्तान् स्मरन्पुरोक्तपुर्योधान् ।

निजमण्डनिध्यनात् प्रतिविम्बयते भुवनवेधः ॥ T.A. 29.260

Jayaratha comments पुरेति अष्टमाहिकासदौ । ..
T.A.V., XI, p. 161 (29th Äh.)

(Kaladhvan) consisting of Pada, Mantra and Varna (11th Ahnika),
 (2) individual's power (which is) of the nature of sound designated as Prasara (7th Ahnika), and
 (3) agency as belonging to Purusa and not to inert Prakrti (9th Ahnika).⁴

(i) NINTH AHNICA

(i) All the categories within the fold of Maya are known through inference from their effects.¹

(ii) The two types of Pralayakala subjects - some belonging to Mantra cadre beyond the realm of Maya and others continuing as empirical subjects glued to transmigration - are due to variety of Karma Mala.²

(iii) Karma Mala is absent in Vijnanakala subject.³

(iv) Vijnanakala acts as a ladder to the attainment of Sivahood.⁴

1. इत्याद्युक्ते: तन्मात्राणि इति, स्वकार्येभ्यो भूतेभ्य एषाम् अनुमेयत्वम्। एवम् अनेनैव अनुमानेन मायास्तः सकलतत्त्ववर्गोऽनुमातव्यः। एतच्च तत्त्वाध्वनि भविष्यति इति नेहायस्तम्। T.A.V., I,p. 219

2. ननु समानेऽपि प्रलयाकलत्वे के शांचिन्पन्तत्वम् केषांचित् संसारित्वम् इत्थयत किं निमित्तम् इत्याशंक्याह—

“एतच्चाग्रे तनिष्याम इत्यास्तां तावदद तत्।” (T.A. 4.32)

अग्र इति नवमात्क्रिकादौ यद्वक्ष्यति “एतत्कार्ममलं प्रोक्तं चितं कर्मतः चित्राच्च।” (T.A. 9.138-141) T.A.V., III, p. 37

3. प्रकृतं ज्ञानाकलस्योक्तचरस्य यत्। T.A. 9.117

Jayaratha comments उक्तचरस्य इत्यनेन प्रागुक्तं कार्ममलाभावोपपादकं निखिलमेव प्रमेयमनुस्मारितम् अतश्च विज्ञानाकलस्य कार्ममलो नास्ति। T.A.V., VI, p. 95

4. ननु विज्ञानाकलस्य “निष्कर्मा हि स्थिते याति जिवात्मताम्” (T.A. 9.90-93) इत्यादिप्रागुक्तयुक्त्या मन्त्रमन्त्रेश्वरमन्त्रमहेश्वरत्वाय अभिधीयतां प्रबोधं:। T.A.V., VII, p. 98

Vide also -

(v) The rise of Vijnanakala subject is consequent upon the differentiation between Purusa and Prakrti in the wake of exhaustion of all the deeds.¹

This is briefly taken up in the 10th and 13th Ahnikas.

(vi) Within the realm of Maya all the categories from Kala down to earth differ from self to self.²

(vii) Sakti category is the instrument of Siva category.³

This concept has been discussed in the 10th Ahnika in detail.

(viii) Concept of ignorance called Mala.⁴

विज्ञानाकलतां प्राप्तः केवलादधिकारतः ॥

मलतन्मत्तदीशदिभावमेति सदा शिवात् ।

T.A. 13.275

Jayaratha connects it with the 9th Ahnika -

यदुकृतं प्राक् “स पुनः . . . यातं शिवात्मताम् ।”

T.A.V., X, p. 169

1. ज्ञानाकलः प्राक्तनस्तु कर्मी तस्याश्रयसंस्थितेः । T.A. 13.274

Jayaratha adds तदुकृतं प्राक् “तदा मायापुंविवेकः . . . यात्यतः पुमान् ॥”

(T.A. 9.185) T.A.V., VII, p. 168

2. कलादिवसुधान्तं यन्मायान्तः संप्रचक्षते ॥

प्रत्यात्मभिन्नमिकृतैत् सुखदुःखादिभेदतः ।

T.A. 9.187-88

Jayaratha adds संप्रचक्षते इत्यग्रे । T.A.V., VI, p. 130

अग्रे would mean 'later in the 9th Ahnika itself.'

3. स्वातन्त्र्यमादसद्भावा या त्विच्छा शक्तिरैश्वरी ।

शिवस्य सैव करणं तथा वेत्ति करोति च ।

T.A. 10.17

Jayaratha connects it with the 9th Ahnika उक्तं च प्राक् इति

“तेनाशुद्धैव विद्यास्य सामान्यं करणं पुरा ।

जप्तौ कृतौ तु सामान्यं कला करणमुच्छते ॥” (T.A. 9.244)

T.A.V., VII, p. 12

4. अत्रोच्यते मलस्तावदित्थमेष न युज्यते ।

इति पूर्वाह्लिके प्रोक्तं पुनर्खतौ तु किं फलम् ॥

T.A. 13.53

Jayaratha identifies the Ahnika पूर्वाह्लिक इति नवमाह्लिकादौ ।

T.A.V., VIII, p. 37

This has been discussed in the 1st Ahnika also, primarily as an offshoot of freedom.

(ix) Concept of specific type of ignorance called Karma Mala which is relied upon by the self as an instrument to bind itself owing to its intrinsic freedom.¹

Both of these items vide serial No. (viii)and (ix) figure in the 13th Ahnika as well.

(x) Both, the pentadic system of categories and the triadic system thereof (Pancatattvavayddhi and Tritattvavidhi), originate from the variation in primary categories.²

This view is held in common with the 10th Ahnika and is incidentally discussed in the 11th Ahnika.

(xi) Agency belongs to conscious principle called Purusa and not to inert Prakrti.³

(xii) Initiation of the dying due to inherent potency of Mantra.⁴

1. स स्वयं कल्पिताकारविकल्पात्मककर्मभिः ।

बधूनात्यात्मात्मेवेह स्वातन्त्र्यादिति ॥ T.A. 13.104

Observes Jayaratha कार्मण मलेन स्वस्वातन्त्र्यादात्मानं बध्नाति

तत्तज्जात्यायुर्भोगवैचिक्येण संसरति—इति नवमाह्लिकादौ उक्तप्रायम् ।

T.A.V., VIII, p. 70

2. इमौ भेदावुभौ तत्त्वभेदमात्राङ्कृताविति ।

तत्त्वाध्वैवायमित्थं च न पठ्ठवस्थितेः क्षतिः ॥ T.A. 11.36

Jayaratha's remarks अयमिति समनन्तराह्लिकदयोक्तः । [T.A.V.,

VII, p. 32 (11th Ahnika)] precisely implies immediately preceding 9th and 10th Ahnikas.

3. एतच्च समनन्तराह्लिके एव साधयिष्यते तत एवावधायेम् ।

T.A.V., V, p. 195

4. तत्र त्वेषोऽस्ति नियम आसन्ते मरणक्षणे ।

तां कुर्यान्नान्यथारव्य कर्म यस्मान्त शुद्धति ॥

उक्तं च पूर्वमेवैतन्मन्त्रसामर्थ्योगतः ।

प्राणैवियोजितोऽप्येष भुजक्ते शेषफलं यतः ॥

T.A. 13.236-37

This is discussed briefly in the 13th Ahnika and specially in the 19th Ahnika.

(xiii) There is gradual hierarchy amongst the Vaisnavas, Mantra subjects, Mantresa subjects etc. Although they all are under the spell of ignorance they mark out the stages of gradual awakening.¹

This is discussed again in the 10th Ahnika and also in the 35th Ahnika from a different point of view.

(xiv) That form of deity alone which is dense or compact with awareness and bliss is worthy of being adored.²

This theme is shared by the 9th Ahnika in common with the 13th. This again figures in the 26th Ahnika as a part of the residual daily routine (Sesavrtti under Nityakarma-vidhi).

Among the auxiliary items covered are the following -

(1) Fifty varieties of immersion (3rd and 9th Ahnikas),

Jayaratha comments on उक्तं च पूर्वमेवैतद् as पूर्वमिति नवमाह्लिके ।

(T.A. 9.130-31) यदुक्तं तत्र

“आरथकार्यं देहेऽस्मिन्नत्युनः कर्म तत्कथम् ॥

उच्छिष्टतामन्त्यदशं निरोद्धं न ह शक्यते ॥”

इत्पादि ।

T.A.V., VIII, p. 147

1. भावनादिवलादन्यवैष्णवादिनयोदितात् ॥

यथास्वमाधरौत्तर्यविचिलात्संस्कृतस्तथा ।

लीनः प्रदुद्धो मन्त्रत्वं तदीशत्वमर्थैति वा ।

T.A. 10.135-36

Jayaratha explains तथैति यथास्वमाधरौत्तर्यवैत्यर्थः । वैष्णवादिनयानां च यथास्वमाधरौत्तर्यं पूर्वमेव वितत्य निर्णीतमिति नेहायस्तम् । तदुक्तं प्राक् “ये पुनः च कर्मतः” (T.A. 9.140-41)

T.A.V., VII, p. 97

2. कृत्वा जपं ततः एवं देवतायै समर्पयेत् ।

तच्चोक्तं कर्तृतात्तत्वनिरूपणविधौ पुरा ॥

T.A. 26.68

Jayaratha suggests पुरोति नवमत्रयोदशाह्लिकादौ । T.A.V., X, p. 352

- (2) non-reversal of the deed that has commenced giving fruits (19th Ahnika), and
- (3) ineffectiveness of the principle of Kala (limited action) in the initiation relating to immediate salvation (19th Ahnika).

(j) TENTH AHNIKA

- (i) The macrocosmic character of the categories beginning with earth etc. due to internal sub-division such as fifteen etc.¹

This is briefly discussed in the 1st Ahnika.

- (ii) Five stages, beginning with waking or Pinda-stha as the object of Yogins and Jnanins.²

This idea is extended to Kulayaga in the 29th Ahnika as well.

- (iii) It is through identification with the self that the subject is able to cognize all the objects.³

The ancillary issues discussed are -

- (1) Absence of Karma impurity in the Vijnana-kala subject (9th and 13th Ahnikas),
- (2) graded hierarchy among the subjects such as Vaisnavas, Mantra, MantraSa etc., (9th Ahnika),
- (3) final repose of all the passages (Adhvan) in Prana (6th Ahnika),

१. धरादेविश्वरूपत्वं पाञ्चदश्यादिभेदतः । T.A. 1.196

Jayaratha adds एतच्च तत्त्वभेदे भविष्यति इति ग्रन्थविस्तरभयात् नेह आयस्तम् । T.A.V., I, p. 223

२. पिण्डस्थादि च पूर्वोक्तं सर्वातीतावसानकम् ।

अवस्थापञ्चकं प्रोक्तभेदं तस्मै निरूपयेत् ॥ T.A. 29.224

Jayaratha makes the suggestion explicit पूर्वोत्तदशमात्क्रिके प्रोक्तभेदमिति योगिज्ञानिविश्यतया । T.A.V., XI, p. 143 (29th Ahnika)

३. प्रमाता स्वकातादात्म्यर्थास्तात्त्विलवेद्यकः । T.A. 10.112

Jayaratha adds स्वकातादात्म्येति न तु मन्त्रमन्त्रेश्वरादिवद्भेदाभेदादि-रूपतयेत्यभिप्रायः । एतच्चात्मिकारम् एव निर्णीतप्रायमिति नेह पुनरायस्तम् । T.A.V., VII, p. 83

- (4) four parts of Tuti (6th Ahnika),
- (5) success of a means of knowledge as depending on subject (1st Ahnika), and
- (6) absence of Yoga in the fifth - Turyatita - stage (2nd Ahnika).

(k) ELEVENTH AHNIKA

(i) The Karana (i.e., instrument, technically 'conscious practice') of pure awareness.¹ This forms the 6th Upaya under Anava-upaya.

This is partly discussed in the 5th Ahnika.

(ii) Comprehensive treatment of Kaladhvan as one of the three sub-passages under Desadhavan.²

The topic has been introduced in the 8th Ahnika.

(iii) Discussion on the three sub-passages e.g., Pada, Mantra and Varna, as constituting Kaladhvan (i.e., passage of time or dynamicity) and as being subjective in character.³

The idea is initially mooted out in the 8th and subsequent Ahnikas.

(iv) The assignment of Padadhvan (word-passage) in Putrakadiksa as ancillary to Sodhyavaiciryam (variety of the items subject to refinement).⁴

1. तथाहि . . . “यत्तु सर्वादिभगात्म स्वतंत्रं बोधसुन्दरम् ॥
सप्ततिशं तु तत्प्राहुस्तत्त्वं परशिवाभिधम् ।” (T.A. 11.21-22)
इत्यादिनैकादशात्मिके सवित्तेः | T.A.V., III, p. 442
2. . . . इत्यत एव क्रमेण भुवनतत्त्वकलाप्रतिपादकं वक्ष्यमाणमात्मात्मिक-
चतुष्टयम् । T.A.V., V, p. 2
3. मेयभागगतः प्रोक्तः पुरतत्त्वकलात्मकः ।
अधूना मातृभागस्थं रूपं लेद्धा निरूप्यते ॥ T.A. 11.43

Jayaratha supplements प्रोक्तं इत्यष्टमात्मात्मिकात्मभृतिः ।
T.A.V., VII, p. 36

4. अपरादिविभित्तैतादथ न्यासः पदाध्वनः ।
पूर्वं दशपदी चोक्ता स्वतन्त्रा न्यस्यते यदा ॥ T.A. 16.132

(v) Same is the case with the assignment of **Mantradhvani** (Mantra-passage).¹

These two items figure in the 16th Ahnika as well.

(vi) Sixfold division of the passages is nothing but the vibration of power.²

This is mainly discussed in the 6th and 7th Ahnikas.

(vii) The notion of gradual purification of the passages (AdhvaSuddhi) as derived from the *Svacchandatantra*.³

Its non-sequential counterpart is taken up in the 18th Ahnika.

The ancillary issues treated include the pentadic and the triadic systems of categories (9th and 10th Ahnikas).

(1) TWELFTH AHNIKA

The Ahnika primarily aims at bringing out the utility of Adhvans. However, during discussions no major item has been pointed out either by Abhinava-

Jayaratha explains पूर्वमिति as एकादशाह्लिकादौ | T.A.V., X, p. 55

1. मन्त्राध्वनोऽप्येष एव विधीविन्यासयोजने ॥

व्याप्तिमात्रं हि भिद्येतेत्युक्तं प्रापेत् तत्तथा । T.A. 16.138-39

Jayaratha's explains प्राग्मिति एकादशाह्लिकादौ | T.A.V., X, p. 57

2. तत्र शक्तिपरिस्पन्दस्तावान् प्राक् च निरूपितः । T.A. 11.50

Jayaratha's following comment does not explain प्राक् but reference is obvious - पश्चायं षोडाशविभागः स पूर्वस्तच्छक्तिपरिस्पन्द एवेत्युक्तं प्राप्तवहुशः । T.A.V., VII, p. 41

3. ननु शोध्यस्य पड्विधस्याप्यध्वनः का नाम शुद्धिरित्याशंक्याह । अत्र च . . . तदेतत् . . . सर्वं शोधनमाख्यातं संस्कारजातं श्रीमत्स्वच्छन्दशास्त्राद्युक्त-रूपात् ऋमाद् भवेत् ।

T.A.V., VII, p. 68

This point is briefly touched in the 28th Ahnika.

(iv) Two types of descent of grace, namely primary and secondary. The primary is characterised by complete devotion to the Godhead without any desire for fruit, while the secondary is marked by desire for fruit necessarily involving deeds etc.¹

(v) Due to the unrestricted Godly will the purity of consciousness may be inherited from previous birth.²

(vi) The intuitional wisdom, having an all-encompassing scope, arises from the principle of pure knowledge (Suddhavidya) alone and does not depend either on guide or on scripture.³

This is discussed in the 1 st, 2nd and 4th Ahnikas as well.

(vii) Refutation of dualists' position in treating ignorance or impurity as a substance and initiation as an activity and consequent depiction of the pre-

1. अनपेक्ष्य शिवे भक्तिः शक्तिपातोऽफलार्थिनाम् ।

या फलार्थितया भक्तिः सा कर्माद्यमपेक्षते ॥ T.A. 13.118

Jayaratha adds एवमाद्यः परः शक्तिपातो, द्वितीयस्त्वपर इति सिद्धम् । यद्वक्षति—“इदं सारमिह . . . पर्यन्ते शिवताप्रदः ॥” (T.A. (13.254-256) इति ।

T.A.V., VIII, p. 80

2. नैर्मल्यं संविदशब्देदं पूर्वाभ्यासवशादथो ॥

अनियन्तेश्वरेऽच्छात इत्येतच्चर्चयिष्यते ।

T.A. 186-87

Jayaratha explains पूर्वाभ्यासो जन्मान्तरीयः इति अतएव

चर्चयिष्यते वशोदशाह्लिकादौ ।

T.A.V., I, p. 215

3. यद् (शुद्धविद्या)वशादेव अस्य गुरुशास्त्रानपेक्षां सर्वविषयं

प्रातिभं भग्नाज्ञानमुद्दियात् यद्वक्षति—

मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।

अयमेव यतो याति बन्धमोक्षतथात्मताम् ॥

तत्रातिभं महाज्ञानं शास्त्राचार्यानपेक्षि यत् । (T.A. 13.131-32)

T.A.V., III, p. 51

cise role of all the three impurities - Anava, Karma and Mayiya.¹

(viii) Individuation stems from the Godly freedom which alone, in the final analysis, is the ultimate residue.²

(ix) A teacher/guide is to be initiated at the time of the descent of grace.³

The method of such initiation has been outlined in the 16th Ahnika.

(x) Introduction of the idea of Lingoddharadiksa.⁴

This is the main them of the 22nd Ahnika.

(xi) Modality of Anuttara Diksa as enjoined in different tantric systems.⁶

1. मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत् ।

तद्विहन्ती क्रिया दीक्षा त्वञ्जनादिकर्मवत् ॥

तत्पुरस्तान्निषेत्यामो युक्त्यागमविर्गहितम् ।

मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ॥

T.A. 1.239-40

Although Jayaratha does not offer any **clue** with regard to पुरस्तात् and दर्शयिष्यामहे, the reference is **obviously** to the 9th and 13th Ahnikas.

2. स्वातन्त्र्यात्तु तिरोभावबन्धो भोगेऽस्य भोक्तृताम् ।

पुण्णत्वरूपमेव स्यान्मलकर्मादिवर्जितम् ॥

T.A. 13.265

Jayaratha observes यदुक्तं प्राक्—

“देवः स्वतन्त्रशिच्छद्युः . . . अप्यणुतामयः ॥ (T.A. 13.103-05)

इति । T.A.V., VIII, p. 163

3. इति प्रमेयं कथितं दीक्षाकाले गुरोर्यथा ॥ T.A. 16.311

Comments Jayaratha इतीत्थमेतत्प्रमेयमिहोक्तं यथा येन प्रकारेण काले शक्तिपातावसरे गुरोर्दीक्षा कार्या भवेदिति । T.A.V., X, p. 127

4. लिङ्गोडाराण्यामय वच्मः शिवासनैकनिदिष्टाम् । T.A. 22.1

Jayaratha explains एकेति as यदुक्तं प्राक् and quotes T.A. 13.357-359 vide T.A.V., X, p. 244.

5. सिद्धान्ते दीक्षितास्तन्ते दशाष्टादशभेदिति ॥

भैरवीये चतुषष्टीं तान्यशून्दीक्षयेत्तिके ।

सिद्धवीरगवलिसारे भैरवीये कुलेऽपि च ॥

पञ्चदीक्षाकर्मोपात्ता दीक्षानुतरसंज्ञिता ।

T.A. 22.40-42

(xii) The method behind attainment of salvation, even without support from a teacher, by an aspirant who rejoins the system after drifting away under the spell of ignorance.¹

Although it is the prime concern of the 23rd Ahnika, the procedure has been detailed in the 13th Ahnika.

(xiii) Principle of agency which also includes total surrender of all Japa to the Godhead which is compact with consciousness and bliss.²

This is held in common with the 9th Ahnika. Incidentally the 26th Ahnika also pays attention to it.

Among the ancillary items the following find special mention -

- (1) The hierarchical relationship among the means of redemptive knowledge (Upayas) (1st Ahnika),
- (2) the great creation of Sakta class (6th and 14th Ahnikas),
- (3) absence of Karma Mala in Vijnanakala subjects (9th Ahnika),

Jayaratha says all this has been duly considered in the 13th Ahnika एतच्च तयोदशाह्निक एव विचारितमिति तत एव अवधार्यम् ।

T.A.V., XI, p. 252

1. भवेत्कोऽपि तिरोभूतः पुनर्स्मुखितोऽपि सन् ।

विनापि दैशिकात् प्राग्वत् स्वयमेव विभुरुच्यते ॥ . . . T.A. 23.94

Jayaratha adds सन्तपीति प्राग्पिप्रोज्यम् । प्राग्वदिति तयोदशाह्निकादौ प्रोक्तक्रमेण इत्थर्थः । T.A.V., X, p. 300

2. Jayaratha explains पुरा as नवमतयोदशाह्निकादौ (T.A.V., X, p.352) while commenting upon the following verse -

कृत्वा जपं ततः सर्वं देवतायै समर्पयेत् ।

तच्चोक्तं कर्तृं तातत्त्वनिष्ठपणविधौ पुरा ॥

T.A. 26.68

- (4) pre-eminent position of the teacher of Akalpitakalpaka, specially Samsiddhika, type and identity of Svayambhu with Samsiddhika (4th Ahnika),
- (5) initiation of the dying (Maranasannadiksa) (9th Ahnika),
- (6) primary ignorance and Karma ignorance (9th Ahnika) and
- (7) Lingoddharadidiksa's irrelevance to the seeker of Trika principle (Trikarthin) (9th Ahnika).

(n) FOURTEENTH AHNIKA

- (i) Initiatory activity is mainly addressed to those who are devoid of knowledge.¹

The idea finds its echo in the 15th and 16th Ahnikas as well.

- (ii) The fourth phase of Godly functionalism namely, disappearance (Tirobhava).²

(o) FIFTEENTH AHNIKA

- (i) Inclusion of the host of activities represented by initiation etc., in Anava Upaya.³

This is also a prominent point of discussion in the 5th Ahnika.

1. ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानवियोगिनाम् ।

इत्थधुनैवास्तां स्वप्रस्तावे भविष्यति ॥

T.A. 13.155

Jayaratha adds अधुना आस्तामेवेति शक्तिपातविचित्रतानिरूपणावसरे । तत्प्रसंगाभावात् । अतएवोक्तं स्वप्रस्तावे भविष्यति । स्वप्रस्ताव इति दीक्षाप्रकरणे ।

T.A.V., VIII, p. 99

2. इति संप्रथवशिष्टं तिरोभावाल्यं पञ्चमं कृत्यं द्वितीयाधीन प्रतिपादयितु-माह—‘तिरोभावस्वरूपं तु कथ्यमानं विविच्यताम् ।’ (T.A. 14.1)

Ibid., VIII, p. 215

3. दीक्षादिविचित्रकर्मकलापः भावी वक्ष्यमाणः आणवेऽन्तर्भविष्यति ।

Ibid., I, p. 249

(ii) Initiation liberates even those who are neither proficient in knowledge, nor in Yoga.¹

This issue has incidentally figured in the 14th and 16th Ahnikas also.

(iii) One of the seven Karanas (i.e., conscious practice) under Anava Upaya called Vyapti (permeation).²

The issue has been raised in the 5th Ahnika with reference to other Karanas finding expression in the other Ahnikas e.g., 11th, 16th, 29th, and 32nd etc.

(iv) Virility in a Mantra arises not from book but from teacher. Mantra, therefore, has to be well-guarded and discreetly transmitted.³

(v) The process of unification (Yojanika) behind the fetter-burning (PaSa-daha).⁴

- ननु ज्ञानयोगादिवन्धस्य दैशिकोऽपि किं कुर्यात् इत्याशंक्याह
‘दीक्षा च केवला ज्ञानं निजापि निजमान्तरम् ॥
मोचिकेवैति कथितं युक्त्या चागमतः पुरा ।’ (T.A. 16.299-300)
पुरा इति पञ्चदशाह्रिकादौ । T.A.V., X, p. 122
- “इह किल दृक्मर्त्त्वाः शिव उक्तास्तास्तु वेद्यखण्डनके ।” (T.A. 15.339)
इत्यादिना पञ्चदशाह्रिके व्याप्ते । T.A.V. III, p. 442
- ततः सुशिक्षितां स्थानदेहात्मशोधनत्रयीम् ॥
न्यासं ध्यानं जपं मुद्रां पूजां कुर्यात्प्रयत्नतः । T.A. 26.28-29

Jayaratha explains सुशिक्षितामिति as पञ्चदशाह्रिकोक्तयुक्त्या ।
T.A.V., X, p. 339

- ततः प्रागुक्तसकलप्रमेयं परिच्छत्यन् ॥
शिष्यदेहादिमात्रीयदेहप्राणादियोजितम् ।
कृत्वात्मदेहप्राणार्दिवशमन्तरनुस्मरेत् ॥
उक्तप्रक्रियया चैव दृढबुद्धिरनन्यधीः ।
प्राणस्थं देशकालाद्वयुर्गं प्राणं च शक्तिगम् ॥
तां च संविद्गतां शुद्धां संविदं शिवरूपिणीम् ।
शिष्यसंविदभिन्नां च मन्त्रवह्न्याद्यभेदिनीम् ॥
ध्यायन प्राप्नुत प्रयोगेण शिवं सकलनिष्ठकलम् ।

According to the original index of the ancillary items of Abhinavagupta this ought to be the proper topic of the 17th Ahnika. However, the relative procedure is detailed in the 15th and 16th Ahnikas. Jayaratha's statement below further implies that the 17th Ahnika is, in a sense, continuation of the 15th and 16th.

(vi) Daily worship of the sacred ground (Sthandila) as part of the residual or subsidiary functions (Sesavrtti).¹

Daily worship on the ground is one of the main themes in the 26th Ahnika.

(vii) Method of holding and abandoning the tooth-twigs (used as tooth-brush, lit. Dantakastha)² as part of the daily routine.

This method is re-employed in the context of Siva-hastavidhi representing other (than one's own) system in the 29th Ahnika.

(viii) Variety of special assignment.³ This also

द्व्यात्मकं व क्षिपेत्पूर्णं प्रशात्करणेन तु ॥ T.A. 17.78-82

Observes Jayaratha प्रागुक्तेति उक्तप्रक्रिययेति प्राग्वदिति च अनेन पोडशपञ्चदशाहित्कादीएतद्विस्तरेणोक्तमिति स्मारितम् अतएव एतदस्माभिरपि ग्रन्थविस्तरभयान्लेह वितानितम् ।

T.A.V., X, p. 161

1. अर्धपात्रं पुरा यद्विद्याय स्वेष्टमन्ततः ।

तेन स्थण्डलपुष्यादि सर्वं संग्रोक्षयेद् वृथः ॥ T.A. 26.39

Jayaratha supplements पुरा पञ्चदशाहित्कादी । T.A.V., X, p. 343

2. अनेनैव प्रयोगेण चक्रं श्राहयेद् गुहः ।

शिष्येण दत्तकाळं च तत्पातः प्राग्वदेव तु ॥ T.A. 29.195

Jayaratha explains प्राग्वदेवेति पञ्चदशाहित्कोक्तवत् ।

T.A.V., XI, p. 128

3. सामान्यमर्वमात्राम्भो विप्रुद्भिः प्रोक्ष्य चाखिलम् ।

योगोपकरणं पश्चाद् बाह्ययागं समाचरेत् ॥ T.A. 15.180

Jayaratha observes सामान्यमिति विशिष्टस्य वक्ष्यमाणत्वात् ।

T.A.V., IX, p. 91

covers the sixfold assignment (Sodhanyasa).¹

This is in fact the 13th ancillary item as per Abhinavan scheme.

(ix) Variety of consecrations² in the overall context of the assignment of the eligibility of the prospective initiate.

This constitutes the 1st ancillary topic in the 15th Ahnika (beginning at the T.A. 15.30) according to the original scheme of Abhinavagupta.

(x) External means constitute the gradual process specially for those whose consciousness is not fully awake.³

Among the minor issues occur the following -

(1) initiation's role in Anupaya is insignificant (2nd Ahnika),

(2) procedure for the adoration of preceptorial lineage (16th Ahnika),

Obviously the reference is to the T.A. 15.239 where the Visesan-yasa begins.

1. पूर्वेण विधिनास्त्रं च कर्कर्या विघ्ननुद्यजेत् । T.A. 15.387

According to Jayaratha पूर्वेण विधिना means पोढान्यासादिना which again brings us to the T.A. 15.239.

2. निरीक्षणं प्रोक्षणं च ताडनाप्यायते तथा ।

विगुण्ठनं च संस्काराः साधारास्त्रिशिरोमते ॥ T.A. 15.370

Jayaratha is quite clear साधारा इति सर्वकर्मसु । संवादितं च एतत् स्नानप्रकरणे । T.A.V., IX, p. 188

3. तादृशीं ये तु नो रुदां संवित्तिमधिशोरते ।

अक्रमात्तलत्त्रप्रसिद्ध्यर्थं क्रमिको विधिरुच्यते ॥

अतएव हि तत्वापि दादृशाद्यर्वालोकनात् ।

क्रियमाणे कृते वापि संस्क्रियाल्पेतरापि वा ॥ T.A. 15.394, 396

Jayaratha adds तत्वापीति क्रमिके विधौ । अल्पतरेति । उक्तं च एतत् प्राक् “क्रियया सिद्धिकामो यः स क्रियां भूयसीं चरेत्” (T.A. 15.143)

इत्यादि वहुप्रकारम् । T.A.V., IX, p. 198

- (3) single articulation (Ekoccara) connected with summary initiation (18th Ahnika),
- (4) occasional rites (28th Ahnika),
- (5) fifty Rudras in the assignment of matrices (Matrkanyasa) (33rd Ahnika),
- (6) reconciliation with Brahnavidya method (19th and 30th Ahnikas) and
- (7) Sivahastavidhi (29th Ahnika).

(p) SIXTEENTH AHNIKA

- (i) One of the seven Karanas (i.e., conscious practice) under Anava Upaya relating to the cognizer and the cognizable.¹
- (ii) Procedure for veneration of the preceptorial lineage.²
- (iii) The process of unification (Yojanika) behind the fetter-burning (Pasa-daha) in common with the 15th and 17th Ahnikas.
- (iv) The alternative course of the assignment of dagger etc. (Ksurikadinyasa) in the allied view where the offering of oblation is permissible (as against the regular course under initiation pertaining to the instantaneous passing away - Sadya Utkranti - which has no room for oblation).³

1. तथाहि ‘अर्थस्य प्रतिपत्तिः . . . मंत्रसन्ततौ ॥’ (T.A. 16.253)
इत्यादिना षोडशाह्तिके ग्राह्यग्राहकयोः । T.A.V., III, p. 442

2. अर्चयित्वासनं पूज्या गुह्यपंक्तिस्तु भाविवत् । T.A. 15.320

Jayaratha adds भाविवदिति । यद्वद्यति—

‘गणपतिगुह्यरमाख्या परमेष्ठी पूर्वसिद्धवाक्क्षेत्रपतिः ।
इति सप्तकमाख्यातं गुह्यपंक्तिविधी प्रपूज्यमस्मदगुरुभिः ।’ (T.A. 16.10)
T.A.V., IX, p. 161

3. षोडशाधारधट्चक्रतक्षमन्त्रयद्यपञ्चकात् ।
कवचिदन्यतरत्वाथ प्रागुक्तपशुकर्मवत् ॥ (T.A. 19.15)

The ancillary items include -

- (1) initiation's effectiveness in occasioning release of the one who is devoid of both knowledge and Yoga (15th Ahnika),
- (2) the assignment of Padadhvan and Mantradhvan (word-, Mantra-passage) (11th Ahnika),
- (3) initiation of a teacher at the time of the descent of grace (13th Ahnika),
- (4) due to gradual unfoldment of self-consciousness even the inert becomes divine (1st Ahnika), and
- (5) the trident constitutes a ring in a collective rite (31st Ahnika).

(q) SEVENTEENTH AHNIKA

- (i) Assignment of 15 letters in the garland of letters (Aksasutra) comprising 115 letters to be followed by assignment of Matrka and Malini.¹
- (ii) Modality for refinement of the purifiable categories.²

(iii) This, as we have seen, is an extension of the 15th and 16th Ahnikas, so far as unificatory process behind the burning of fetters is concerned.

Jayarath explains प्रागिति षोडशाह्निके । T.A.V., X, p. 189

1. उत्तमे तु द्वयोः न्यस्येत् न्यस्य पूर्वं प्रचोदितान् ॥ T.A. 27.35

Jayaratha explains पूर्वमिति सप्तदशाह्निके । यदुकर्तं तत्र

“पिबन्याश्टकं चास्त्रादिकं षट्कं परा तथा ।” (T.A. 17.39) इति,
पञ्चदश एते स्थुरिति । T.A.V., X, p. 372

2. एवं सर्वाणि शोध्यानि तत्त्वादीनि पुरोक्तवत् । T.A. 29.205

Jayaratha adds पुरेति तत्त्वदीक्षाप्रकरणे T.A.V., XI, p. 133 (29th Ah"). Perhaps it refers to the T.A. 17.7 onwards.

(r) EIGHTEENTH AHNIKA

(i) Single articulation (Ekoccara) as an ingredient of the summary initiation (Samksiptadiksa)¹.

(ii) The trans-gradual process of pruification of the sixfold cosmic passage.²

In fact out of the twofold refinement, gradual and trans-gradual, the first one adopts the procedure as laid down in the *Svacchanda Tantra*, while the latter follows the course as laid down in the 18th Ahnika.

(s) NINETEENTH AHNIKA

(i) Fruition of Arabdha Karma (deeds whose fruition has already begun) cannot be reversed even with reference to the initiation embarked upon for securing release of the dying.³

1. एकोच्चारेण वा बाह्यपरिवारेति शब्दिताः । T.A. 15.182

Jayaratha clarifies एकोच्चारेण इति संक्षिप्तदीक्षादौ ।

T.A.V., IX, p. 92

2. शोधनं बहुधा तत्त्वभोगश्चाद्येकतानता ॥

तद्वाधिपत्यं तत्त्वागस्त्वच्छिवात्मवेदनम् ।

तल्लीनता तन्त्रिरासः सर्वं चैतत्कमाक्रमत् ॥

T.A. 11.85-86

Jayaratha's observation is significant अत्र च शुद्धिस्वरूपमात्रा-भिन्नित्वया कमो न विवक्षितः इत्येवमेषाभिभवानम् । तदेतज्जन्माधिकारभोग-लयनिष्ठतिविशे (श्ले) पोद्वारादिलक्षणं सर्वं शोधनसमाख्यातं संस्कारजातं श्रीम-त्वच्छिवास्त्राद्युक्तरूपात् क्रमाद्भवेत् । तीव्रतीव्रशक्तिपातवतां च “जननादिविहीनां तु येन येनाध्वना गुहः । कुर्यात्स एकतत्त्वान्तां . . . ॥” (T.A. 18.2)

इत्यादिवक्ष्यमाणस्वरूपादक्रमद्वेति । T.A.V., VII, p. 68 (11th Āhnikā)

3. अत्यदेश निरोद्धु नहि शक्यते इति . . . सद्योतिवीणदीक्षादि पुनरासन्न-मरणादेरेव भवेदिति तत्त्वापि दत्तप्रायफलत्वात् ततः परगडमुखमेव कर्म शोधयमिति न कश्चिद्दोषः, तदुक्तम्,

“दृष्ट्वा गिर्यं जराग्रस्तं व्याधिना परिशीर्णितम् ।

उत्कम्प्य तत्स्वेनं परतत्त्वे नियोजयेत् ॥” (T.A. 19.8) इति ।

T.A.V., VI, pp. 103-4

(ii) Kala, the principle of limited agency, fails to produce its fruit in the form of limited doership while maintaining its association with the individual self who has become isolated due to the initiation for instantaneous release (Sadyonirvanadiksa).¹

Among the minor issue the following have been referred to -

- (1) Two optional views regarding the assignment of dagger - gradual (30th Ahnika) and non-gradual (16th Ahnika),
- (2) ineligibility of a non-yogin in respect of physical movement or articulation (30th Ahnika) in the context of the initiation for the instantaneous passing away, and
- (3) Brahmavidya (30 Ahnika).

(t) TWENTIETH AHNIKA

No major issue has been indicated. Only one minor item i.e., 2nd stage of Sakti called Udbhava, which is synonymous with Laghubhava (lightness), has been alluded to in the context of Tuladiksa (the proper theme of the 20th Ahnika) as an item to be discussed in detail in the 30th Ahnika.

(U) TWENTY FIRST AHNIKA

(i) The indirect initiation (Paroksadiksa) relating to the dead, termed as redemptive initiation of the dead (Mrtoddharadiksa).²

1. सद्योनिर्बाणदीक्षोत्थपुविश्लेषे हि सा सती ।
शिलध्वन्त्यपि च नो सूते तथापि स्वफले क्वचित् ॥ T.A. 9.177
2. सर्वेषामधरस्थानां गुर्वन्तानामपि स्फुटम् ।
शक्तिपातात्पुरा प्रोक्तात् कुर्यादन्त्येष्टिदीक्षणम् ।

In fact indirect initiation is of two kinds. One relates to the dead and is an extension of the instantaneous passing away (19th Ahnika) and the other relates to the alive (though dying) and is associated with the ground-rite (Sthandila Yaga) in the 26th Ahnika. This has a special bearing on the funeral rite (24th Ahnika).

(v) TWENTYSECOND AHNIKA

(i) Necessity of an additional course called Lingoddhara (elevation of phallus or sign) for the heterodox who ultimately turn to the fold of monistic Saivism.¹

Incidentally this issue figures in the 13th and 35th Ahnikas.

Among the ancillary items Anuttaradiksa in Kula (13th Ahnika) has also been briefly touched upon.

(w) TWENTYTHIRD AHNIKA

(i) Aspirants of the 'reborn' (Punarbhū) variety² i.e., those who though ineligible for Lingoddhara-diksa are eager to rejoin Saiva fold.

यत्किंचित्कथितं पूर्वं मृतोद्धाराभिष्ठे विघ्नौ ।

प्रतिमायां तदेवात् सर्वं शवतनीं चरेत् ॥

T.A. 24.2/5

Comments Jayaratha पुरा इति मृतोद्धारदीक्षायाम् । T.A.V., X, p. 307. मृतोद्धारदीक्षा possibly refers to जालविधि under परोक्षदीक्षा in the 21st Ahnika.

1. ननु यदि एवं शैवबीद्धादिरेव आभासः तत् बीद्धादिशास्त्रवर्तिनां शिवशास्त्रौ-म्भूष्ये कस्मात् लिङ्गोद्धारादिसंस्कारान्तरमपि उक्तमित्याशक्तां दृष्टान्तोपदर्शनेन उपशमयति

यथैकतापि वेदादौ तत्तदाश्रयशामिनः ।

. संस्कारान्तरमन्त्रापि तथा लिङ्गोद्धृतादिकम् ॥ (T.A. 35.28)

T.A.V., XII, p. 372

2. साधकाचार्यतामार्गं न योग्यास्ते पुनर्भवः ।

पुनर्भवोऽपि ज्ञानेद्वा भवन्ति गुरुतास्पदम् ॥

T.A. 22.29

It is however closely connected with Lingoddharadiksa in the previous Ahnika.

Among the ancillary items is included the method of achieving salvation without preceptorial assistance by one who returns to the fold after having been led astray (13th Ahnika).

(X) TWENTYFOURTH AHNIKA

No major or minor theme has been referred to.

(y) TWENTYFIFTH AHNIKA

No major or minor issue is found to have been referred to.

(Z) TWENTYSIXTH AHNIKA

(i) Method or procedure pertaining to Anuyaga (i.e., subsequent or subordinate rite) or subordinate or residual issue.¹

This is an important item under Kula system (29th Ahnika) and has been discussed under Mandala - one of the four limbs of a Kula treatise i.e., Vidya, Mantra, Mudra and Mandala.

(ii) Like body, as above, one should visualize circularity (Mandalatmatva)² in breath also. This is again a part of Anuyaga.

Jayaratha adds ते च “पुनर्भूश्चान्यलिङ्गो यः पुनः शेषे प्रतिष्ठितः”
(T.A. 23.10) इति लक्षण्यमाणाः | T.A.V., X, p. 254

1. अनुयागोक्तविधिना द्रव्यैर्हृदयहारिभिः ।
तथैव स्वस्वकामशयोगादन्तः प्रतिष्ठेत् ॥ T.A. 29.175

Jayaratha clarifies अनुयागोक्तविधिनेति यदुक्तं प्राक्
“यद्यदेवास्य . . . शम्भोर्विनिश्चयः ॥ (T.A. 26.55) इत्प्रादि उपक्रम्य
“शिवाभेदभगद्भाव . . . अपर्येदद्वयः ॥” (T.A. 26.61) इति ।

T.A.V., XI, p. 118

2. अथवा प्राणवृत्तिस्थं समस्तं देवतागणम् ।
पश्येत्पूर्वोक्तयुक्त्यैव तत्रैवाभ्यर्थ्येद्गुरुः ॥ T.A. 27.178

(iii) Conception of the deities presiding over cycles in relation to those who are given to action.¹

Among the minor themes the following are alluded to -

- (1) Virility of a Mantra solely depends upon its being received from a teacher (15th Ahnika),
- (2) daily worship of ground as part of residual activities (15th Ahnika) and
- (3) esoteric or mystic rite consisting of throwing away into deep waters (29th Ahnika).

(aa) TWENTYSEVENTH AHNICA

No topic, either primary or ancillary, has been taken note of.

(bb) TWENTYEIGHTH AHNICA

(i) Samayin's entitlement to the occasional rites (Naimittika Karma).² Occasional rites are the dominant theme of the 28th Ahnika.³

Though Jayarath does not explain पूर्वोक्तयुक्त्यैव, context makes it abundantly clear that Abhinavagupta is referring to Anuyagavidhi.

1. ते तत्र शक्तिचक्रं तेनैवानन्दरसमयेन वह्नः ॥

दिक्षु चतस्रू प्रोक्तक्षमेण गणनाथतः प्रभूति सर्वम् । T.A. 29.130-31

Jayaratha adds तेनैवेति श्रम्भुदितरूपेण । प्रोक्तेति नित्याचर्चाभिधानावसरे । T.A.V., XI, p. 94 (29th. Āhnika). नित्याचर्चाभिधानावसरे refers to the T.A. 26.38 onwards.

2. समयधिकृतोऽन्यत्र गुरुणा विभुष्यते ॥ T.A. 15.521

Jayaratha explains अन्यत्र इति नैमित्तिकादौ । T.A.V., IX, p. 258.

It may be noted that the 15th Ahnika deals with Nitya Karma while the 28th with Naimittika Karma.

3. यागादौ यागमध्ये च यागान्ते गुरुपूजने ।

नैमित्तिकेषु प्रोक्तेषु शिष्यः कुर्यादिमं विधिम् ॥ T.A. 29.291

Jayaratha adds प्रोक्तेष्विति श्राव्याविशाह्विके । T.A.V., XI, p. 171

This has been incidentally dealt with in the 15th Ahnika and also in the context of Vedhadiksa in the 29th Ahnika.

(ii) *Kulaparva* as part of the variety of Parvans in the *Bhairavakula*.¹

This is especially connected with the doctrine of Kula as based on Prana in the 6th and 7th Ahnikas.

The ancillary topics include -

- (1) Rise of Prana especially under the sub-topic Mrti (6th Ahnika),
- (2) atonement for the violation of rules (Samayainiskrti) (29th Ahnika) and
- (3) congregation or union of Yoginis (Yoginimelaka - 9th Anuja in this Ahnika and one of the 23 occasinals) (30th Ahnika).

(CC) TWENTYNINTH AHNIKA

(i) Supreme utility of semen and blood.²

This is discussed briefly in the 3rd Ahnika also.

(ii) Preceptorial identificatory distinctions such as Ghara, Palli, Mudra and Chumma etc.³

1. कुलपर्वति तद्रूमो यथोक्तं भैरवे कुले । T.A. 28.14

2. यल्लोहितं तदभिन्यद्वीर्यं सूर्यन्दुविग्रहम् ।
अ हिति ब्रह्म परमं तत्संघट्टोदयात्मकम् ॥ T.A. 23.227

According to Jayaratha it refers to the 29th Ahnika. Says he
अतएव धामतयात्मकत्वादेतदुभयमपि कुण्डगोलकादिशब्दव्यपदेश्यं परं
पावनं, येनास्य “...तत्वार्थः शक्तिसंगमात्” (T.A. 29.15)

इत्यादिवक्ष्यमाणनीत्या परमोपादेयत्वमुक्तम् । T.A.V., II, p. 216

3. अर्दिशब्देन च घरं पल्लीं पीठोपीठकम् ॥
मुद्रा छुम्मेति तेषां च विधानं स्वपरस्थितम् । T.A. 4.267-68

Jayaratha adds “घरम्” इति पण्णां साधिकाराणां राजपुत्राणां
भिन्नं भिन्नमाश्रमस्थानम् । “पल्ली” भिक्षास्थानम् । यद्वक्ष्यति—“एते हि
साधिकाराः . . . षट्कं घरपल्लीपीठां क्रमशः ॥” (T.A. 29.35-39)
T.A.V., III, pp. 297-98

These items have also been enjoined upon for the benefit of the aspirant towards the end of the 4th Ahnika.

(iii) Two Karanas (i.e., conscious practice) of relinquishment and projection (Tyaga and Aksepa)¹.

These find place in the 5th Ahnika in an overall general context.

(iv) The method of entry into deep waters as part of the ground-rite (Sthandila Yaga).²

(v) The technique of Siva's hand (Sivahastavidhi) where atonement; for breach of rules is also provided for.³

(vi) In Kulayaga one should aim at realizing the Absolutic character in oneself by unification of both seat and power in one's body.⁴

1. “एवं त्रिविधविसर्गविशा . . . मन्त्रबीर्यं स्थात् ॥” (T.A. 29.147)
इत्यादिना, “यत्र सर्वे लयं यान्ति . . . कालानलसमप्रभाम् ॥”
(T.A. 29.182)
इत्यादिना चैकोन्निशाह्विके त्यागस्याक्षेपस्य च . . . स्वरूपं वक्ष्यति ।
T.A.V., III, p. 443
2. प्राणिनो जलजाः पूर्वदीक्षिताः शम्भुना स्वयम् ।
विधिना भाविना श्रीमन्मीननाथावतारिणा ॥ T.A. 26.71
Jayaratha explains भाविना इति एकोन्निशाह्विकादौ वक्ष्यमाणेन ।
T.A.V., X, p. 353
3. समयनिष्ठतिमेव उदाहरणदिशा उपदर्शयति—
यत्स्वयं शिवहस्ताख्ये विद्वौ संचोदितं पुरा । (T.A. 28.415)
एतच्च समनन्तराह्विके शिवहस्तप्रकरणे एव संबादयिष्यते इति नेह
लिखितम् । T.A.V., XI, p. 178

Although Sivahastavidhi is also found in the T.A. 15.456, the present reference is to the 29th Ahnika (T.A. 29.186 onwards) because of the suggestion implied in समनन्तराह्विके.

4. तत्रोक्तमन्त्यादात्म्याद्भैरवात्मत्वमानयेत् ॥ T.A. 29.22
Jayaratha adds उक्ता मातृसद्भावादयः । वक्ष्यति हि—

(vii) Four Ahnikas from 29th to 32nd constitute the four-seated Kula scripture consisting of Mantra, Mudra, Vidyā and Mandala. The 29th Ahnika pertains to Vidyā.¹

These four are the extension of the mode of worship (Upasanavidhi) according to Kulaprakriya.

The ancillary items referred to include -

- (1) Movement of breath under 'mode of worship' in Kulayaga (6th Ahnika),
- (2) nine divisions of Vedha (8th Ahnika),
- (3) method of picking and abandoning the tooth-twig (15th Ahnika),
- (4) refinement of categories as per Putraka initiation (17th Ahnika),
- (5) method of worship as enjoined in Anuyaga (26th Ahnika),
- (6) subdivisions of categories in terms of pentadic states forming objects of Jnanins' and Yogins' experience (10th Ahnika),
- (7) Homa and Laya (oblation and repose) as part of worship culminating into supreme subjectivity (4th Ahnika) and
- (8) mode of occasional functionalism (28th Ahnika).

“नाहमस्मि न चान्योऽस्ति केवला: शक्तयस्त्वहम्।
इत्येवं वासनां कुरुत्सर्वदा समृतिमात्रतः ॥” (T.A. 29.64)

T.A.V., XI, p. 19 (29th Āhnika)

1. इह विद्यामन्त्वमुद्रामण्डलात्मतथा चतुषीठं तावच्छास्त्रम् । तद मन्त्र-
मुद्रात्मनः पीठद्वयस्य संप्रदाय उक्तः । इदानीभवैव अविशिष्टस्य
विद्यामण्डलात्मनोऽपि अस्य संप्रदायं निरूपयति ॥

T.A.V. XI, p. 114 (29th Āhnika)

(dd) THIRTIETH AHNIKA

(i) The mode of assignment of the dagger etc.¹

This is especially discussed as the 2nd ancillary item in the 19th Ahnika according to the original Abhinav scheme. This is again discussed in the 16th Ahnika. In the former oblation is prohibited, while in the latter it is enjoined full scale.

(ii) Brahnavidya² - a special type of Mantra propagated by Bhutiraja and invoked to secure instant release.

This finds a special mention in the 19th Ahnika.

(iii) Udbhava (rise) as the 2nd of the five stages of power under Tuladiksa (20th Ahnika) means lightness (Laghubhava) consequent upon the disappearance of body.³(iv) Redemption of Mantras which includes two types of the union of Yoginis⁴, one forcibly and the other willingly.

(v) As a constituent of Catuspithasashastra the present Ahnika represents Mantra.

1. तामुक्तव्यं ततोऽङ्गाषादूर्ध्वान्तं वक्ष्यमाणया । T.A. 19.13

Jayaratha explains वक्ष्यमाणया इति तिशात्तिके । T.A.V., X, p. 187

2. अनभ्यस्तप्राणदारः कथमेनां करिष्यति ।

वक्ष्यमाणां ब्रह्मविद्यां सकलां निष्कलोम्भताम् ॥ T.A. 19.24

Jayaratha remarks वक्ष्यमाणाम् इति तिशे । T.A.V., X, p. 192

3. भाविलाघवमन्त्रेण शिव्यं ध्यात्वा समूल्पत्तम् । T.A. 20.14

Jayaratha observes भावीति तिशे । T.A.V., X, p. 211

The reference is to the T.A. 30.93

4. योगिनीमेलको द्वेधा हठतः प्रियस्तथा ।

प्राच्ये चिछद्राणि संरक्षेत्कामचारित्वमुल्तरे ॥

स च द्वयोऽपि मंत्रोदधृतप्रसङ्गे दर्शयिष्यते । T.A. 28.371-73

Jayaratha adds मंत्रोदधृतप्रसङ्गे इति तिशात्तिके । T.A.V., XI, p. 157

(ee) THIRTYFIRST AHNIKA

- (i) Cycle or ring constituted by a trident is necessary¹ according to the *Trikasadbhava*. Similarly assignment of the trident-lotus² is approved by Abhinavagupta following the *Trisirobhairava*.
- (ii) In a collective rite the trident-lotus itself constitutes the ring or circumference.³
- (iii) As a part of the four seated system this Ahnika represents Mandala.

(if) THIRTYSECOND AHNIKA

- (i) Description of the seventh Karana (i.e., conscious practice) called Sannivesa (form, arrangement or deep entry) through unravelling of the notion of Mudra.⁴

(ii) As apart of the four-seated system it represents the item Mudra (posture).

Among the ancillary issues the kindling of the

1. मध्यशृङ्गं वर्तयित्वा सर्वं पूर्वोदितो विधिः ।

ततो यदुन्मुखं खण्डचन्द्र्ययुगम् पुरोदितम् ॥ T.A. 31.24

Jayaratha explains पुरेति पूर्वशूलवर्तनावसरे । T.A.V., XII, p. 235

This has reference to the earlier portion of the 31st Ahnika itself.

2. रक्तैः रजोभिर्भूयं तु यथाशोभं तु पूरयेत् ।

अस्या व्याप्तौ पुरा चोक्तं तत्रैश्चानुसरेच्च तत् ॥ T.A. 31.123

Jayaratha adds पुरेति त्रिशूलाभिधानावसरे । T.A.V., XII, p. 281

The reference is to the 31st Ahnika itself.

3. वर्तना मण्डलस्थाये संक्षेपादुपदेश्यते ।

आलिख्य मण्डलं गन्धवस्त्रेणैवास्य मार्जनम् ॥ T.A. 16.7

Jayaratha explains अग्र इति एकविशाहिके । T.A.V., X, p. 4

4.तत्तन्मुद्रास्वरूपनिरूपणद्वारेण द्वारिंशाहिके सन्निवेशस्य स्वरूपं ब्रह्मति इति तत एवंतस्तत्त्वं स्वशमेवावधारणीयम् । T.A.V., III, p. 443

This probably refers to the T.A. 32.10 onwards.

recited Mantras (7th Ahnika) is the **only item** that has been referred to.

(gg) THIRTYTHIRD AHNIKA

(i) The number of deities in a cycle may vary from those in the other due to intrinsic Godly freedom. In this Ahnika the six-spoked cycle representing six divinities has been discussed.¹

(ii) Fifty Rudras, the assignment (Nyasa) on whom helps accomplishment of external worship (Bahir-yaga) known as Matrkanyasa. These Rudras are syllabic embodiments of power.²

(iii) Similarly, the twelve Rudras from Daksa to Pitamaha have also been discussed.³

Among the ancillary items the following have been referred to -

1. षडात्मा इति, यद्वक्ष्यति—

“विश्वा तदीशिका रौद्री वीरका त्यम्बिका तथा ।

गुर्वीति षडरे देव्य ॥” ((T.A. 33.2)) T.A.V., I, p. 153

The reading in the relevant printed portion, however, slightly differs as under -

विश्वा तदीशा हारौद्री वीरनेत्र्यम्बिका तथा ।

गुर्वीति षडरे देव्यः श्रीसिद्धावीरदर्शिताः ॥ T.A. 33.2

2. ललाटवक्त्रे दूक्खर्णनासामण्डरदौष्ठगो ॥ . . .

इत्येष मातृकाच्यासो मालिन्यास्तु निरुप्यते ॥ T.A. 15.117-120

Jayaratha adds एतद्वाच्याश्च पञ्चाशद्रुग्रा एकीकाराह्निके वक्ष्यन्ते
इति तत एव अवधार्य । T.A.V., IX, p. 61

3. प्राणीये वर्षे एतस्मिन्कार्तिकादिषु दक्षतः ॥

पितामहान्तं रुद्राः स्युद्वादिशायेऽत भाविनः । T.A. 6.122-23

Jayaratha explains अत्र इत्येकीकारप्रकाशनाह्निके । T.A.V., IV, p. 106

The reference is to the T.A. 33.8-9 which reads

दक्षशच्छण्डो हूरः शौण्डी प्रमथो भीममन्थौ ॥

शकुनिः सुभर्तिर्नन्दो गोपालश्च पितामहः ।

- (1) The alleged division of various cycles is basically one and culminates into Trika (1st Ahnika), and
- (2) the infinite variety of cycles represented by 81 letters (3rd and 6th Ahnikas).

(hh) THIRTYFOURTH AHNIKA

No major or minor issue is noticed to have been referred to.

(ii) THIRTYFIFTH AHNIKA

(i) All the Agamas share one essential character that their strength is derived from convention or general consensus (Prasiddhi).¹ This is the reason behind compulsive acceptability of the Agamas.

Among the ancillary issues the necessity of an additional course called Lingoddhara (22nd Ahnika) has been alluded to.

(jj) THIRTYSIXTH & THIRTYSEVENTH AHNIKAS

No issue, whether minor or major, has been found referred to.

From the above account we may conveniently conclude that the Ahnikas 1, 4, 8, 9, 11, 13, 15 and 29 have caught the fancy of Abhinava and Jayaratha

1. उक्तनीत्यैव सर्वत्र व्यवहारे प्रवर्तिते ।

प्रसिद्धावृपजीव्यायामवश्यग्राह्य आगमः ॥

T.A. 37.1

Jayaratha by way of explanation adds इह सार्वत्रिके व्यवहारे प्रवर्तिते पञ्चत्रिशाहिन्दोक्तनीत्या समस्तशास्त्रमेलनेन प्रसिद्धावृपजीव्यायाम् आगम एव अवश्यग्राह्यो न अन्यथा किञ्चिद् सिद्धेत् ।

T.A.V., XII, p. 390

more as compared to the other Ahnikas presumably because of greater importance of their subject matter. Likewise the Ahnikas 27, 34, 36 and 37 have not arrested their attention at all while making internal cross-references.

CHAPTER FIVE

AGENDA FOR FUTURE RESEARCH

At the very outset we pointed out the limitations of the present 'Introduction'. It is at the most an elementary attempt to understand the technique of the *Tantraloka* by piecing together obvious but scattered indications about its contents, their organic treatment and the guiding norms that characterised the approach of two master minds. An attempt has also been made to enlarge and deepen our familiarity with the environ, contributions, and personal details of the author and the commentator of the *Tantraloka*. In Indian parlance it offers a Bahirahga treatment. It covers only two steps of the ladder - where to study and how to study, leaving the third - what to study - for future. Our conclusions are approximations in the present state of our knowledge. This 'Introduction', therefore, does not go beyond this point and is not intended to be a substitute for a 'research work' or 'study'. Its purpose will be amply realised if it arouses interest of the scholarly world to undertake deeper and meaningful studies in future.

While working on the Introduction it was our intention to include a few pages on the agamic and tantric sources of the *Tantraloka* and to undertake a division of its contents on such a basis. But as we proceeded on, it occurred to us that in view of the complex and encyclopaedic character of the text and our elementary knowledge we could not possibly touch all the aspects and it would be much better to leave it for future study. It, however, appeared proper to us to share our thinking with the scholars about the lines on which future studies may proceed. Knowing full well there would be many more fruitful ways of doing so, devised by scholarly ingenuity, we venture to set out the following agenda for future attention of the scholars.

1. Our most urgent task is to have a critically edited text of the *Tantraloka* and the *Viveka*. In the foregoing pages we visualised its necessity several times. By the time of Jayaratha the text of the *T.A.* was eclipsed by corruptions and he gives ample testimony of his having edited and restored the text (e.g., the *Viveka* on

the *T.A.* 23.23, 23.25, 29.265-66 and 37.4-5 etc.). The printed KSTS edition is in dire need of the same type of approach. An effort is to be made to locate as many MSS as possible and to collate and compare them. This may help settle many such problems as we have seen with regard to the difference in readings between Pandey's MS and the KSTS edition and resulting complications or with regard to several variants given by Jayaratha which are traceable to none of the MSS on which the KSTS edition is based. As a first step, an internal comparative study may be undertaken as we notice variations in the portions referred to or cross-referred to. As a second step, citations appearing in the *T.A.* and the *Viveka* may be compared with their original sources wherever available either in print or in MS. This may be done with an historical overview since even some apparently correct readings give rise to historical absurdities (e.g., *Bhrata'pi* for *Bharta'pi* in the *T.A.* 37.75). As a third step, a track has to be kept of the situations where Jayaratha, though seldom, is at variance with his master. For example the *T.A.* 8.406 says something, but it means something else from Jayaratha's comments.

2. As an essential corollary and supplement to the above a comparative study of the cognate but external sources with an appeal to their contents is another primary necessity. To explicate Abhinavagupta on the one hand conceives, as we have already seen, the *Tantraloka* as a logical extension of the *M.V.T.* and *P.T.V.*, and on the other composes the *T.S.* and *T.V.D.* as representative summaries of his *magnum opus*. By a comprehensive comparison between the contents of the three texts - *M.V.T.*, *P.T.V.* and *T.A.* - keeping in view their successively progressive character, a fairly compact text of the *T.A.* may be resurrected. If one more text i.e., the *Sv.T.*, is also added to this list alongwith its commentary *Uddyota* by Ksemara^{ja} we may get practically an unassailable text which will ward off many anomalies arising from the textual readings of the existing edition giving us an additional opportunity to take stock of the scholastic bias or over-enthusiasm, if any, of the commentators, be he Jayaratha or Ksemara^{ja}. In the next stage, a comparision with the *T.S.* and *T.V.D.* will bring into focus the relative importance of the issues. The *T.S.* has 22 Ahnikas and the *T.V.D.* only 3 as against 37 of the *T.A.* In the first instance, while it underlines the importance of purely metaphysical theses, it also projects subtle difference between the

approaches underlined at the two places. For example, the discussion on Vyakhyavidhi under Srutavidhi in both the texts (*T.A.* and *T.S.*) may be looked into. In the third stage, once again the internal comparative study ought to be resorted to - this time with reference to the contents and with an intent to loosen the knots. For example, the riddle of Adi (etc.), Prak and Purastad (earlier), Vaksyamah(will propound later), Agre (later) etc., as appearing in Abhinava and Jayaratha, appears to be quite enigmatic as and when the authors choose to keep mum about their specific places or meanings. This can be resolved by a close comparative investigation alone. Such a study will further take care of other gaps in our understanding. Jayaratha, for instance, explains Anyatra (elsewhere) in the *T.A.* 15.521 as Naimittikadau (in the occasionals etc.) and quotes a verse. While Naimittikadau should have immediate reference to the 28th Ahnika, the verse quoted is neither found in the 28th nor in the 15th Ahnika. Similarly, as we have already seen, Jayaratha suggests inclusion of the occasional rite (Naimittika) among the daily rites (Nityakarma) in the 15th Ahnika notwithstanding its apparent misplacement. These two types of complementary enterprises, as outlined in columns 1 and 2, will go a long way in offering a faithful text of the *Tantraloka* particularly in view of Abhinava's own admission that his treatment is staggered - i.e, he does not give all information at one place.

3. The *Tantraloka* offers magnificent scope for a philosophical study of its thought contents. It is a true reflection of Abhinava's encyclopaedic genius and keen historical sense. It is a complete digest of Saivism, specially Kashmir Saivism in all its variety and splendour. Together with the *Viveka* it serves as a storehouse of knowledge on tantricism and other systems - both speculative and ritualistic. It not only furnishes the reasoned out philosophical theories but also underscores the evolutionary phases through which the major concepts and schools of Saivism have passed. The theories of freedom (Moksha) and ignorance (Mala), cosmological theory of reflection (Bimbapratibimbavada), tools of freedom - initiation and redemptive knowledge (Diksa and Upayacatustaya), cosmic ontology of six passages (Sadadhva) including Saiva categoriology of 36 principles (Tattvas), theory of causation (Karttr-karmabhava) and trans-causation called manifestation Abhasavada), its attendant principle of determinism (Niyati) and bearing thereof on freedom of action and fruition of action (Karma-phala-

vyavastha), monism through Absolutic dynamism, descent of grace, culmination of determinate thought construct into indeterminate pure thought, theory of knowledge famed as re-cognition, ensuing means of knowledge, parallelism as well as synthesis between Jnana and Yoga, concept of reality as pure verbum and awareness or theory of reality as meaning which is an aspect of self-transcendence of the word - all these and many more issues provoke a very thorough, lively and intense deliberation. While other works on Kashmir Saivism like the *I.P.K.*, *I.P.V.*, etc. also discuss the similar issues, the *T.A.* is distinguished in its treatment by its tantric orientation. The *T.A.* provides a comprehensive backdrop setting against which philosophical problems are dealt with not in isolation from but as complement to the tantric, esoteric and ritualistic issues. The *T.A.* excels in tantric symbolism offering a rich insight into tantric esotericism which has been variously styled as Caryakrama, Rahasyaprakriya, Adiyaga etc. It is from this point of view that the tantric esotericism is said to have emanated from the sixth source or face known as Yoginivaktra in contrast (*T.A.* 6.193) to all the Saiva systems which are portrayed as proceeding from five faces of Siva or five sources (Pancasrotorupa Bhairava). Thus in order to have a complete philosophical understanding it must combine and synthesize metaphysical, ritualistic, symbolic and esoteric aspects as all of them, both jointly and severally, lead to the attainment of the self-divine. This study will *ipso facto* concentrate on a comprehensive inventory of all the places where a particular topic has been discussed and also on all its phases through which it has passed in course of evolution to its present state. Besides, Abhinava's aesthetic theory presents a brilliant example of applied metaphysics. The 3rd, 4th and 28th Ahnikas are replete with such references, specially the 3rd is very rich in its observations on aesthetics of music. Any philosophical study worth the name is bound to take all this into account.

4. An historical study is necessitated by the very handling of the source material in the *T.A.* and *Viveka*. As we have seen, both Abhinava and Jayaratha display a tremendous historical sense. In the first place, they furnish significant informations about themselves and their ancestral and preceptorial origins. In the second, as observed by Goudriaan,¹ the *T.A.* comes up as one of the three

1. H.T.S.L., p. 20

concrete sources for dating the tantras. Same is the case, we may add, with Jayaratha also. In the third, their contribution in restoring several missing links in the tradition is invaluable. In the fourth, they furnish and handle enormous tantric source material from various periods of history which must be subjected to rigorous historical, chronological and evolutionary scrutiny so that the entire tantric edifice as dwelt upon by Abhinava and Jayaratha may be restored to its original grandeur and authenticity. In so doing we may profitably fall back upon all the available sources of contemporary history of that age - literary, architectural, epigraphical and internal i.e., other works of Abhinava and Jayaratha as well as those of their precursors and successors. Another rich source is provided by the texts from other branches of tantricism spread throughout the country. For instance, the omissions in the *Srikanthi's* list of the 64 Bhairava Tantras are removed only with reference to the contents of the *Pratisthalaksanasara-samuccaya*, a text brought out from Nepal. Even a preliminary study on these lines is bound to yield substantial results. With gaps removed in our understanding we would be better poised for a fuller appreciation of the philosophical content.

5. Another interesting and enlightening field of study may be offered by its evaluation as a source book of new information. Abhinava offers many insights into the history of Indian thought and the then culture of Kashmir. His references to some Naiyayikas (*Kesamcana Naiyayikanam T.A. 2.12-44*), Vairinca Brahmanavadins (*T.A.V. III, p. 25*), Nastika philosophers subscribing to the negation of soul and not to the denial of the authority of the Veda (*T.A. 6.19-20*) invite us to explore this unexplored area. Similarly his presentation of the Kaumarila view on Vedyata and its lengthy masterly refutation (*T.A. 10.21-57*) adds new dimensions to our understanding of Kumarila. Abhinava's presentation of Siddhanta Saivism in the 4th Ahnika in contrast to the sister systems opens a new vista of information throwing new light on the evolution of the dualistic Saivism in Kashmir. He is an invaluable source of information on Buddhism. He practically refers to all sects of Buddhism so much so that he remains the only source of many exclusive theories of Buddhists. For example "Abhinavagupta, contemporary of Naropa," observes Naudou¹, "devoted a whole

1. Buddhists of Kashmir, p. 180

chapter of the *Tantraloka*, chapter XXV, to study of the imagination during sleep...." Presentation and criticism of the doctrine of Kalacakra by Abhinavagupta in the 16th Ahnika has elicited the following praise from Naudou¹, "...such criticism constitutes one of the principal sources for knowledge of that Tantric cycle, side by side with the Buddhistic texts themselves, in the front rank of which it is fitting to place the *Sekoddesatika* of Nropa (perhaps a Kashmiri), the only text of the system at this time."

Jayaratha closely follows his illustrious master both in spirit and approach. His references to Mausula, Karuka (*T.A.V.*, I, p. 70), and Pas'upata equip us with new insight into the history of Saivism. Similarly his references to Sadanga Yoga (4th Ahnika) reflect the continuity of the Buddhist thesis and its assimilation into the Saiva fold.

Moreover, Abhinava furnishes a lot of geographical data in the 8th Ahnika and subtle cultural information throughout the *T.A.*. These are but a few glimpses. A study fathoming all the new material contained in the pages of this vast text will, indeed, be rewarding.

6. The 35th Ahnika termed as Samastasastramelana reminds us of the synthetic Vedantic effort represented by the phenomenon of Vedantavakyasamanvaya (synthetic unity of all Vedantic propositions). It underlies Abhinavagupta's synthetic approach which seeks to view the *T.A.* as an eclectical organism where one system culminates into the other and so on ultimately culminating into Trika system. Thus Tarkika, Srauta, Baudha, Arhata, Vaisnava, Siddhanta, Vamaka, Daksa, Mata, Kula, Kaula, and Trika move in a hierarchical order. It will be interesting and significant to unearth as to how Abhinava propounds their synthetic progression.²

7. The meaning of 'Tantra' as understood by Abhinava is to be investigated. In his *T.A.* he quotes and alludes to even Sruti (*T.A.* 3.226) which is an external authority (Bhya Sastra) as Tantra. Jayaratha, following his master, even refers to Pauranika Prakriya (Jayaratha on the *T.A.* 8.58). Abhinava goes on invoking his teachers, scriptures and even secular texts as authority. Now if

1. Buddhists of Kashmir, p. 150

2. अशेषतन्त्रसारं तु नामदक्षिणमाश्रितम् ।
एकत्र मिलितं कौलं श्रीषट्धर्माशासने ॥

all these constitute authority what is the precise implication of the word Tantra in Abhinavagupta. He himself distinguishes Tantra from Agama.¹ His use of the word Tantra in the *Tantraloka* and 'Tantra-prakriya' must of necessity be in two different senses. Because, while Tantra-prakriya has been distinguished from Kulaprakriya on all the three counts namely, Mantra, Adhara and Itikartavyata (*T.A.* 29.5-8),, both have been subsumed under *Tantraloka*. If the meaning were identical at both the places, Kulaprakriya would have remained outside the domain of the *Tantraloka*.

Such study will bring Abhinava's attitude towards tantra and several tantric systems into bold relief. In this connection one more topical issue may be raised. As we have pointed out elsewhere², there was an acute controversy with regard to the exact status of Spanda system i.e., whether it was an independent system or a part of Trika system. Abhinava obviously joins the second group because while paying glowing tributes to Kallata, the author of the *Sp.K.*, he does not accord a separate status to Spanda system. Now under Kula-prakriya only one system i.e., Kula system, finds mention, whereas Tantraprakriya subsumes Krama, Trika and Pratyabhijna within itself. What is then the locus standi of Spanda according to Abhinavagupta?

Even though we are not sure of the meaning of the term 'Tantra' in the *Tantraloka*, there is no doubt that all the three classified authoritative sources - experience, scripture and reason - have been frequently drawn upon.³ The entire subject matter of the *T.A.* is somehow based on at least one of these sources. Sometimes a particular point is based on more than one authority also. Abhinavagupta has exploited every opportunity to tell or point out his source of authority. For instance, the treatment of Kala

1. स तत्त्वबन्धं विदधे महार्थं
युक्त्यागगमोदीर्घिततन्त्रतरवम् ।
आलोकमासाद्य यदीयमेष
लोकः सुखं संचरिता क्रियासु ॥

T.A. 37.83

2. K.T. pp. 113-118
3. इति यज्ञोयसतत्त्वं दर्शयते भग्या तच्छिवाज्ञया ।
भग्या स्वसंवित्सत्तकपतिशास्त्रविक्रमात् ॥

T.A. 1.106

(time) is based on all the three sources.¹ Rise of Cakra is based on experience and scripture (*T.A.* 7.71), while the pure universality of the divine on experience and reason (*T.A.* 3.44). Similarly Abhisekavidhi is an exclusively agamic phenomenon (*T.A.* 23.1 & 23.103). Abhinava does not remain content with general description of the source. He even prefers to identify the source. For instance, his theory of scriptural unity (*Sastramelana*) is ascribed to Sambhunatha (*T.A.* 35.44), the brief procedure (*Samksiptavidhi*) is traced to the *Diksottara* and *Kirana* (*T.A.* 18.11). Abhinavagupta thus affords us a clear peep into his sources of topic-wise treatment. A complete chart drawn on these lines will enable us to know Abhinavan mind and appreciate the thematic unity of apparently divergent sources much better.

8. Jayaratha throws some esoteric hints in all his benedictory verses in each Ahnika. A clear understanding of the same will help us understand Jayaratha better.

9. Abhinavagupta has employed about 76 illustrations (Drshtanta) to exemplify his stand on various matters. These illustrations are interspread throughout the *Tantraloka*. A complete estimate of these illustrative instances will present Abhinavan thinking in a much more lucid way.

10. On the strength of the material provided by Abhinava and Jayaratha, critical studies of the *Sripurvasastra* alias *Malinivijayottaratana* (vide *T.A.* 13.212-253, 15.4-7, 21.2-5 etc.), *Svacandatantra* and *Paratrimsika* may be undertaken. Such studies will indeed further our understanding of the *T.A.* and vice versa.

The agenda, as outlined above, do not exhaust the areas or directions of research. They simply underline the beginning of our quest to understand Abhinava and his celebrated text.

APPENDICES

1. TEXTS REFERRED TO BY NAME IN THE TANTRALOKA

<i>Texts</i>	<i>Ahnika/Verses</i>
Aghoresa-tantra ¹	27.58
Aitareya Vedanta ²	3.226
Amaryada	29.177
Ananda/-sastra/-sasana ³	13.354; 15.45, 282, 590, 601 ; 16.65; 37.10, 18
Anandadhika-sasana	8.40
Ananda-gahvara	14.18
Anandesvara	29.200
Ananta-karika ⁴	28.313

1. An incomplete manuscript titled *Aghoratantra* (No. C91) is available in the Aryabhasa Pustakalaya, Varanasi. Brij Vallabh Dvivedi, on the authority of the T.A. 25.58, finds it to be identical with the *Svacchanda Tantra*. If it is so, it has been published in KSTS in six volumes (Vol. V in two parts) with the *Uddyota* by Ksemaraja.

2. Identical with the *Aitareyopanisad*. Brought out with Sarhkara's commentary by Gita Press, Gorakhpur alongwith 10 other principal Upanisads in 3 volumes.

3. Eight MSS of one *Anandatantra* - five complete, one incomplete and two with the commentary of Navasimhacarya - are available in the Government Oriental Manuscript Library, Madras. The MSS are numbered as D5562-69 and R-5314. The India Office Library Catalogue lists a complete MS bearing No. 2541 (Ta. Sa. p. 45). One *Anandasasana* is noticed as referred to in the New Cat. Cat., II, p. 118 (Upodghata., p. 20).

4. The *Anantakarika* is *Adharakarika*, published in KSTS as the *Paramarthasara* with Yogaraja's commentary. It is a Saivite adaptation of the Vaisanava/Yoga original which has been published along with the commentary of Raghavananda in Acyuta-granthamala.

Anuttara-prakriya ⁵	9.313
Arnava	29.165
Bhairavagama ⁶	29.251
Bhairava-/Bhairaviya-/kula	13. 302; 22.41; 27.45; 28.14, 51, 59, 388
Bhairava Tantra ⁷	13.304
Bhargasikha/-sastra	4.255; 12.20; 15.280
Bhargastaka-sikhakula	32.62
Bharuna Tantra	25.14
Bhattaraka	16.19
Bhogahastaka	29.198
Brahmayamala ⁸	4.54, 60; 5.97; 13.145; 15.44; 18.9; 23.43; 27.29; 28.419, 423; 29.11
Caryakula	29.166
Catuskapancasika	26.44
Cintamani ⁹	16.51

5. Published in KSTS under the title *Paratrisikavivarana* comprising the *Paratrisika*. and Abhinavagupta's *Vivarana* commentary, later critically edited with an annotated Italian translation by R. Gnoli (Rome). Also published in KSTS with Rajanaka Lasaka's commentary called *Lasaki* or *Laghuvrtti*.

6-7. Four incomplete MSS of the *Bhairava Tantra* are reported to be extant - one, at the Aryabhasa Pustakalaya, Varanasi (No. C2927), second at B.H.U. (No. 5446), third at the K.S. Sanskrit University, Darbhanga (No. 296 [12]) and fourth at Bharata Itihasa Samsodhaka Mandala, Poona (No. BL 12165). The Ta. Sa. (p. 449) lists one MS at the Royal Asiatic Society of Bengal (No. 6041).

8. By now we know of seven MSS viz., - the Royal Asiatic Society of Bengal (6392), the Curator's Office Library, Trivendrum (T982) and the Darbar Library, Nepal (3/370, 1/296, 1/1160, 1/1557and 1/147). According to the Ta.Sa.(p. 429), the Trivendrum catalogue lists one more MS as 1103 B and that of the Royal Asiatic Society of Bengal lists one at No. 5892. All are incomplete but two are quite large. Mark Dyczkowski is presently working on its critical edition.

9. One MS named *Cintamani* is listed at Trivendrum (COL 6888) but, perhaps it is not the one in question, since Jayaratha

Damara-yaga/-mahayaga ¹⁰	3.70; 15.335; 30.55
Devi-/Devya-yamala/-sastra	3.70; 8.16, 212; 15.253, 335, 460, 522; 22.31; 23.10, 14, 15, 39; 28.386, 390; 31.60, 85; 32.1
Devyamala	31.60
Diksottara(ra)/-sastra/-sasana	1.62; 2.9; 5.148; 8.9; 15.458; 17.97; 18.11; 19.21; 21.61; 24.4, 17; 28.65; 29.243
Gahvara ¹¹	13.319; 16.181; 19.7, 20; 28. 224, 227; 29.240; 32.53
Gama/-sastra/-sasana	1.150; 13.230, 232; 15.280, 424, 531, 553; 16.286; 29.142
Gita ¹²	1.124-125, 129; 28.324
Haidara	28.15, 18
Hardesa	29.165
Hrd-/Hrdya-sastra	3.69; 13.303
Isanasivapaddhati ¹³	22.30
Jnanottara(ra) ¹⁴	4.248; 9.45; 23.20; 27.6
Kacabhangava	23.6
Kalikula ¹⁵	28.15; 29.43; 35.33

interprets *Cintamani* as the *Tattvarthacintamani*, a non-extant work by Kallata.

10. We learn of one *Damaraka Tantra* at Adyar (No. 6041). But we are not sure if it is the one we are looking for. One *Damara-tantra* is also listed in the catalogue of the Sanskrit University, Varanasi (No. 24385). Vide Ta.Sa., p. 227

11 & 19. The NepalDarbar Library, according to Dvivedi (Upodghata., p. 28), stores a MS of some *Matagahvarpancasitika*. It is, however, open to doubt if it is one with the *Kulagahvara*.

12. Published in numerous editions.

13. The *Isanasivapaddhati* is not to be confused with the *Isanasivagurudevapaddhati* which has been edited and published by T. Ganapati Shastri in two volumes. (Upodghata., p. 209, fn. 3).

14. See fn. 45 below.

15. MSS available in the Darbar Library, Nepal (Vide Tantra Catalogue, Vol. I, pp. 37-42). For other references see New Cat. Cat., Vol. IV, pp. 48-49, 72-73 (Upodghata., p. 26). It appears identical with the *Kalikakulakramasadbhava* (116) or the *Kalikakulasadbhava* (1/686) at the Darbar Library, Nepal. We are told

Kalimukha	27.44
Kalividhi	13.306
Kalottara ¹⁶	11.19
Kamika(ka) ¹⁷	1.59, 66; 4.25; 6.94, 190 ; 8.213 ; 22.32; 23.4; 32.48
Khamata	29.165
Kirana(na)/Kairana/-agama/-vidhi ¹⁸	1.75; 4.41, 78; 9.47; 13.162, 284; 15.18; 18.11
Krama	12.23
Krama-pujana	29.2
Kramarahasya	29.14
Kula-gahavara/-guhkara ¹⁹	
(? Kulaguhvara)	3.146, 168; 15.598; 24.16
Kulavidhi	13.306
Madhavakula ²⁰	15.533, 571; 24.22; 29.56

A. Sanderson (Oxford) is working on a critical edition of this text.

16. According to Dvivedi (Upodghata., pp. 217-18), the *Kalottara* is *Trimsikakalottara* which is another name of the *Matangaparamesvara*. The latter with Ramakantha's commentary has been brought out by the French Institute of Indology, Pondichery. We gather that R. Torrella (Rome) is bringing out a critical edition of the same. One *Devikalottaragama* has been included in the 2nd volume of the *Tantrasamgraha* published from the Sanskrit University, Varanasi. However, two MSS, one named as *Kalottara-mahatantra* and the other as *Kalottaratana*, have been noticed in Jodhpur collection (No. 290) and the Oriental Research Institute, Baroda (No. 791).

17. Previously the *Kamikagama* was published in two volumes in Grantha script from Madras. It was reprinted in Nagari script as *Purvakamika* (Part I, ed. Svaminathasivacarya) by Daksinabharatarcakasamgha and as *Uttarakamika* (Part II) by Civana Napotayantrasalai, Cintatripettai, Madras.

18. First published from Devakottai, Tirupati in 1932 in Grantha script. One MS has been listed at the French Institute of Indology, Pondichery (MS No. 290).

19. See Fn. 11 above.

20. According to Jayaratha (on T.A. 29.56) it is a section of the *Tantraraja-bhattaraka* which, according to A. Padoux, is

Mahadamaraka Yaga	See Damara Yaga
Mala '	15.594; 28.113; 29.238; 31.60
Malini-mata ²¹	1.18; 8.300; 10.241; 13.199; 15.4, 6; 16.288; 19.14, 54; 27.1; 30.38, 56; 32.6
Malini/-sastra ²²	1.244; 9.167; 15.6, 16,17; 19.1; 21.2, 4; 28.293
Malini-slokavartika ²³	37.30
Malinisara-sasana ²⁴	28.113
Malini-tantra ²⁵	7.64; 13.332; 14.41; 16.186, 233; 21.20; 22.2
Malini-vijaya/-vijayottara ²⁶	1.17, 23, 245; 5.108; 9.310; 10.89, 104; 17.111; 23.83; 27.38; 37.25
Mangala	5.40
Mana-stuti/-stotra	9.173; 14.9
Maryadahina	29.166
Mastaka	3.70
Mata/-sastra/-mahasastra ²⁷	4.66, 262, 269; 15.157, 319; 22.45; 26.74
Ma(Ma)tanga/-sastra ²⁸	1.46, 202, 224; 6.228; 8.320, 379-80, 428; 9.6, 190, 247, 261, 13.284, 294; 15.9, 279; 16.257; 23.89; 25.24
Matanga Paramesvara ²⁹	9.48
Matrsadbhava ³⁰	16.19; 29.19

identical with the *Jayadrathayamala* and is being brought out by A. Sanderson, Oxford University (Upodghata., p. 219). It is perhaps identical with the *Sirascheda*.

21-22. Published in KSTS as *Malinivijayottara-tantra*.

23. Published in KSTS.

24-26. Published in KSTS as *Malinivijayottara-tantra*.

27. Several MSS of *Srimatasara* are listed in the MSS collection of the Darbar Library, Nepal (3/275; 2/219; 5/4849).

28-29. Published with Ramakantha's commentary by the French Institute of Indology, Pondichery as *Matangaparamesvaragama* (Kriyapada, Yogapada and Caryapada).

30. One MS (R5126) of the *Matrsadbhavatantra* is recorded in the catalogues of the Oriental Manuscript Library, Madras and

Maukuta ³¹	25.17
Mukuta/-sastra ³²	15.514; 25.17
Mukutottara	30.81, 83
Mayatantra	16.108
Moksdharma	15.514
Mrgendra-sastra ³³	9.190
Mrtyunjaya ³⁴	16.59,224
Mrtyunjaya-siddha	21.11
Nakulesa(?)	15-604
Nandisikha/-tantra	12.12; 13.163, 251; 15.282
Nigama	29.141
Nihsvasa(na)/-sasana ³⁵	30.77, 81
Nijahnika	26.62
Nijastotra	29.176
Nirmaryada/-sastra	15.66; 26.44
Nisagara	6.143
Nisakula	13.126

two(COL1642/Aand-/B)inthoseof the Curator's Library, Trivendrum. The Ta.Sa (P. 512) notes two MSS in the Trivendrum collection at 1017A and -B. It also talks of one more MS, complete whereabouts of which have not been furnished.

31-32. An incomplete MS of the *Maukutagama* is found in BORI, Poona (BL 11428) and that of the *Mukutagama* at Baroda (6827/C). The Ta.Sa. (p. 517) notices one *Mukutasamhita* in the India Office Catalogue on page 840.

33. Jnana and Yoga Padas with Narayananantha's commentary published from Kashmir in KSTS as *Mrgendra-tantram* and Carya and Kriya Padas from Pondichery as well as from Devakottai as *Mrgendra-agama*.

34. Gonda (Medieval Religious Literature, p. 206, fn. 165) identifies it with the *Netratantra* which is published in KSTS. If so it is one with the *Amrtesa* (Upodghata, p. 14), (Ta.Sa. p. 16-17).

35. Available in the MS form under several titles e.g., *Nihsvasatattvasamhita* (1/277), *Nihsvasatantra* (1/279) and *Nihsvasakhymahatantra*. The first two are listed in the Darbar Library, Nepal. See Ta.Sa. p. 342; Upodghata, p. 45; New Cat. Cat. Ill, p. 64. A MS of the *Pratisthatantra*, being a part of the *Nihsvasamahatantra*, is listed in the Darbar Library, Nepal catalogue (1/1003). We learn from Dvivedi, T. Goudriaan from Holland is

Nisatana ³⁶	1.50; 4.79; 13.197; 28.72
Nisa-/Nisi-/Naisa-/samca (ca)ra/ca(ca)ra ³⁷	4.178; 6.31; 12.23; 13.241; 14.43;
Nitya-tantra ³⁸	15.83, 105, 596
Paddhati (of Isanasiva)	28.123
Paramesvara Laksana	22.30
Pauskara ³⁹	27.17
Picumata	16.254
Picusastrā	28.383
Pramanastutidarsana	27.21, 24; 28.409
Pratistha(?)	13.128; 17.115
Pujanastotra	27.41
Purana	15.152
Ratnamalakulagama ⁴⁰	13.285; 28.266, 344
Ratnamala/-sastra	28.128
Ratrikula	1.274; 13.230; 28.112, 256, 309,
Rauravamata ⁴¹	416; 29.55, 192, 201, 283; 37.25
Raurava/-sasana ⁴²	15.593
Rauravasangraha	6.142
Raurava(sva)vrtti	8.32, 101, 168; 9.217; 13.355
Rauravavartika	9.40
Ruru/-sasana ⁴³	6.134
	8.92, 183
	1.46; 8.87, 162

critically editing the *Nihsvasamahatantra* (Upodghata, p. 47).

36-37. Listed in the Tantra catalogue of the Darbar Library, Nepal (Vol. I, p. 227). Its number is 1/1606.

38. See Ta.Sa. p. 335. It appears to be a generic name. But if it is identical with the *Nityasodasikarnava*, it is published with the *Setubandha* of Bhaskararaya in Anandasrama Series and with the *Artharanavali* and *Rjuvimsarini* by the S.S. University, Varanasi.

39. We know of three MSS, all named *Pauskaragama* - one at Baroda (6827 a), second at the Punjab University Library, Lahore (number not available) and third, with a commentary by Jnana-prakasacarya (4395) at VVRI, Hoshiarpur. According to the Ta.Sa. (p. 388) one more MS (2606) is listed in the India Office Library catalogue and one (6827C) in the Oriental Institute, Baroda.

40. H.P. Shastri records in his Notices (2nd Series) a MS at No. 1/306 (Ta.Sa., p. 548).

41-43. Published in two volumes by the French Institute of Indology Pondichery as *Rauravagama*.

Sadardhahrdaya	13.301; 31.54
Sadardhasara	37.32
Sadbhavakrama	31.10
Sadbhavasasana	29.212
Santatyagama ⁴⁴	30.101
Sara/-sasana/-sastra	3.353; 8.321; 13.121; 14.33; 15.112, 253, 546; 16.158, 252; 23.96, 31.61
Sarvacara	12.23; 13.303
Sarvacarahrdaya	13.303; 29.103
Sarvajnana	28.251
Sarvajnanottara ⁴⁵	4.248
Sarvavira	4.54; 13.145
Siddha	4.54; 16.4; 29.166; 31.155; 36.1
Siddhamata ⁴⁶	7.40; 15.157; 20.11; 26.23; 28.94
Siddha/-sasana/-tantra	1.243; 8.41, 115, 184; 15.332; 23.28; 24.6; 25.2; 27.25; 31.8, 58, 60, 155
Siddhanta	22.40; 28.266
Siddhasantana-rupaka	2.48
Siddhasantana-urrimahakula	14.31
Siddhatanasadbhava	28.113
Siddhavira	33.2
Siddhaviravalisara	22.41
Siddhayogisvarimata ⁴⁷	2.41; 3.220; 9.7; 11.81; 15.321;

44. One incomplete but large MS titled *Santanasamhita* is said to be available in the Palace Library of Tanjore and is listed at No. 11408 (Ta.Sa., p. 673).

45. See fn. 14 above also. Identical with *Jnanottara*. Published by Muttaiya Pillai from Devakottai, Tirupati in 1923 (Upodghata, p. 74). The Ta.Sa. (pp. 685-686) refers to a MS of Aghorasivacarya's commentary on it. A MS of the *Jnanottarayogashastra* (C 99) is reported to be available in the BHU collection (Upodghata, p. 35).

46. A MS called *Siddhamata* is listed in the catalogue of the Punjab University, Lahore (1643).

47. According to the Ta.Sa. (p. 697) its MSS are available in the Royal Asiatic Society of Bengal (5948) and also in the Darbar Library (2/32). The India Office Library also lists one MS in the catalogue. Mark Dyczkowski records two MSS at the Royal Asiatic Society of Bengal (3917 and 5465) and one at Nepal National Archives (5/2403).

Sivadrsti ⁴⁸	17.114; 19.23; 23.5; 28.111, 424; 30.25; 31.54; 37.24
Sivasutra ⁴⁹	13.108
Siva-/Saivi-tanu/-sastra	1.26
Skandayamala	1.104; 8.230, 263, 299, 301, 345; 9.206
Smrti	28.430
Spanda/-sasana/-sastra ⁵⁰	28.196,409 3.281; 4.183; 8.6; 11.32; 15.114; , 23.40
Sripara	9.134
Sripurva/-sasana/-sastra/-tantra ⁵¹	1.167; 3.71, 105; 4.15, 35, 46, 106; 8.237, 300, 325, 436; 9.41, 49, 120, 147, 276; 10.121, 140, 185, 284, 301; 11.33, 89; 13.347, 14.37; 15.135, 162, 245, 418, 564; 16.3, 101, 120, 143, 211, 278; 17.88; 20.12; 23.11, 56, 73; 28.263, 417; 29.197; 31.60; 32.12
Sruti	15.178
Srutyanta	17.7
Stotra	26.62
Sutra (Yogasutra) ⁵²	28.285

48. Published in KSTS with the *Padasahgati* or *Alocana* commentary by Utpala.

49. Published in KSTS in separate volumes with the *Vartikas* of Bhaskara as well as Krsnadasa alias Varadaraja and the *Vimarsini* of Ksemaraja.

50. Published as the *Spanda-karika* in KSTS with the commentaries of Kallata and Ramakantha. Also published with the *Pradipika* of Utpala by Vamanasastri Islampurkar in 1898 and later included in the *Tantrasamgraha*, Part I published from the S.S. University, Varanasi. Also published with the *Nirnaya* of Ksemaraja in KSTS. The 1st Sutra of the *Spanda-karika* with the *Sandoha* commentary by Ksemaraja published in KSTS.

51. Published in KSTS as *Malinivijayottara-tantra*.

52. Available in several printed editions.

Svacchanda/-sasana/-sastra/- ⁵³	
tantra	1.37; 4.38; 6.50, 136, 137; 7.67; 8.11, 191,237; 13.278,307,316; 15.21,421; 16.174; 17.18; 27.58; 28.293; 35.27, 36
Svasastra (Adharakarika)	28.309
Svayambhuva ⁵⁴	1.46; 15.3; 28.263
Svayambhuva-vrtti ⁵⁵	16.210
Tantraloka ⁵⁶	1.245, 286, 334; 36.15; 37.83
Tantraguhya	31.61
Tantra-sadbhava/-sasana ⁵⁷	20.12; 29.212; 30.59, 99; 31.61
Tantrasara ⁵⁸	28.9
Tattvaraksana	29.141
Tattvaraksa-vidhana	3.112, 215
Trika	22.41
Trika-kula	28.15, 51; 30.1; 31.60
Trika-sadbhava	28.15
Trika/-sasana/-sastra	1.18, 106; 4.50, 274; 10.1, 2, 277; 28.51; 30.24; 31.51
Trika-sutra	12.15
Trimsaka/Traisika/Trisika/-sastra ⁵⁹	3.206; 4.50; 13.154; 15.15; 16.17
Triskasastra-vivrti	13.150

53. Published in KSTS in six volumes (Volume V has two parts) with Ksemaraja's *Uddyota*. See fn. 1 above.

54. Dvivedi informs us about the availability of one incomplete MS at the French Institute, Pondichery (Upodghata., p. 83).

55. One incomplete MS is reported to be present at Pondichery (Upodghata., p. 82).

56. Published in 12 Volumes in KSTS with Jayaratha's commentary, now being reprinted by Motilal Banarsidass.

57. A MS is said to be available in the Darbar Library, Nepal as per the Tantra catalogue, Vol. II, p. 204. Its photo-transcript is available with Mark Dyczkowski (1/363 at Nepal National Archives).

58. For details see 1st chapter of the present work. It is different from Abhinava's text of the same name published in KSTS. According to the Ta.Sa. (p. 246) there is one MS in the S.S. University, Varanasi (25452), ascribed to one Siddhanatha.

59. Published in KSTS with Abhinavagupta's *Vivarana* and Lasaka's *Lasaki*. Also see fn. 5 above.

Trisirobhairava	5.86; 31.10
Tri (Trai) si-ra/-rasa/-mata	1.82, 114; 5.20; 15.370 ; 29.9, 141; 30.12; 31.60
Tri (Trai) si-rah/-rasa/-sasana/-sastra/-tantra	1.136; 2.32; 3.137, 256; 5.9, 36, 112, 128, 136; 6.22; 8.12, 15, 184; 15.69, 184, 436, 540; 16.4, 110; 17.83; 28.63, 112, 146, 320; 29.110; 30.27, 120; 31.100
Urmī/-agama/-sasana/-sastra	15.563, 573, 588; 23.43; 28.53, 59
Urmimahasastra	2.48
Urmimahakula	14.31
Utfulla	29.166
Vairinca	9.46
Vaiyakarana-darsana	9.259
Vajasa (si) neya	4.54; 13.143
Veda	4.252; 15.176, 597
Vijayottara ⁶⁰	10.104
Vimsatika-trika	7.56
Vira ⁶¹	4.54
Viral!	12.23
Viravali/-sastra ⁶²	4.89, 241; 29.163, 165, 177, 186
Viravalibhairava	29.235
Viravalihrdaya	15.102
Viravalikula	6.74; 29.272

60. Identical with the *Malinivijayottara*. Published in KSTS.

61. Two MSS of the *Vira-tantra* are found listed in the Royal Asiatic Society collection (3161 and 9347) and six MSS entitled *Viragama* are found in the Madras collection (R 1761, D5502-4, D5498-99). According to the Ta.Sa (pp. 602-603), the Royal Asiatic Society has two MSS of the *Viratantra* (5925, 6146), the Nepal Darbar Library has two (2/246 Ca and 2/125) and the Bangiya Sahitya Parisad has one (1409). According to the same source (Ta.Sa. p. 604) Rajendra Lal Mitra records in his Notices two MSS at SI. No. 229 and 268. Similarly one *Viragama* is taken note of in the Palace Library of Tanjore (6721).

62. According to Dvivedi he sighted one of its MSS in a list in the possession of late Prof. V.S. Agrawal. There is one more MS (C776) in the B.H.U. collection.

Viravallpada (pada)	15.109
Viravallyoga	32.47
Yamala-sastra	15.253, 522; 23.14, 15
Yoga(ga)-cara/-samca(ca)ra ⁶³	4.126; 6.58; 13.241; 15.65, 391; 23.12; 28.10; 29.82, 97, 150; 32.31
Yoginikaula	7.40
Yogisvarimata	28.61

63. One MS captioned *Yoginisancara* is included in the catalogue of the Darbar Library, Nepal (4/78).

2. PERSONS* REFERRED TO BY NAME IN THE TANTRALOKA

Abhinanda	37.62
Abhinavagupta	1.1, 16, 20, 21; 21; 4.278; 11.53; 16.195, 274; 37.56, 67, 80, 86
Abhinavaguptaguru	16.195
Abjaja	36.2
Agastya	37.38
Ahindra	29.41
Ahisana	28.309
Ajaramekhala	29.32
Ali	29.33
Amara	29.33
Amba	37.79
Amardaka	4.266; 36.12
Ananda	37.60
Anandamekhala	29.31
Anantamekhala	29.30
Aniruddha	13.293-94
Antaka	28.391
Anurat	36.1
Aparamekhala	29.34
Ardhatryambaka	36.13
Attrigupta	37.38
Avijita	29.31
Bhagavati	1.13
Balamitra	37.66
Bali	36.4
Bhairava-natha	36.1
Bhairavi	36.1
Bhaktivilasa	37.62
Bhargava	23.6; 36.4
Bhaskara	1.21; 37.62
Bhava	37.62

*The list includes certain mythical names as well.

Bhatta	29.41	Karnavadhu	37.76
Bhattacharya	1.16	Khagendra	29.29
Bhattarika	1.16	Khetapala	1.46; 9.262,27!
Bhavabhuti	13.149	Krodhi	28.391
Bhujagadhisa	28.285	Krsna	29.66; 37.65
Bhutesa	37.62	Ksema	37.67
Bhutirajatanaya	37.60	Kullai-amba	29.31
Bhutiraja Misra	1.9; 8.410; 30.63, 121	Kumari	29.34
Bodhai	29.34	Kunkunamba	29.32
Cakraka	37.67	Kurma	4.267; 29.30
Candagu	28.391	Laksmana	36.10
Chandra Sarma	37.62	Laksmanagupta	1.11; 37.61
Cakrika	29.66	Lakula	36.1
Carmika	29.66	Lakulesvara	37.14
Carvaka	6.16	Lalitaditya	37.39
Citra	29.33	Macchanda	1.7; 29.32
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Siddha-yogisvanmata	2.41; 3.220-222; 7.40; 8.115-117; 9.7; 15.321, 323-332; 17.114; 23.5; 28.111, 424, 425-429; 31.54; 37.24
Sivadrsti	13.108-109
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Skanda-yamala	28.430
Smrtisastra	28.196-197
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Sripurva-sastra	4.15, 35, 46, 106; 9.147-149; 10.284-286, 301; 11.33-34; 14.37; 15.162-163; 16.3, 143-150; 17.88; 20.12-13; 28.417
Srivira	4.55-56
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Svacchanda/-sasana/-sastra/-tantra	1.37; 4.38; 6.50-52; 138-147; 8.191-193, 237, 407, 427; 13.217-218; 316; 15.20-21, 22-29; 16.174; 17.18; 35.36
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Tantraloka	1.286, 334; 36.15
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Trika-sutra	12.15-16
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Trisirobhairava	1.114-122, 136; 5.86-93; 8.12-15; 28.63, 146-150; 29.141-146; 31.100
Tri(Trai)siro(-rasa)-mata	1.87-90, 114-115; 5.20-21; 15.370; 29.9
Tri(Trai)sira(sa)/-sastra/-sasana	1.136; 2.32; 3.137-140, 256; 5.9-10, 112, 129, 136-137; 8.12; 15.184; 28.63-64, 320; 30.27; 31.100-105
Tri(Trai)sirasa/-tantra	17.83; 29.110
Urmī/-mahasastra	14.31-36; 15.588; 28.53-55
Vajasineya	13.143-144
Vijayottara	10.104

Vijnanabhairava	15.480-489
Vimsatika	7.56
Viravali	4.89, 241; 29.163, 243; 32.32-47
Viravalibhairava	29.235
Viravalihrdaya	15.102-103
Viravalikula	6.74-76; 29.272-273
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Yoga(ga)-/ca(ca)ra/sarhca(ca)ra	6.58; 13.242; 15.65, 391-393; 23.12; 28.10; 29.83-88, 97, 150; 32.12-31
Yogasutra	3.92-95

(c) *Quoted partly directly and partly indirectly (उभयतः)*

Gahvara	29.240-241
Gita	1.124-125
Malinivijayottara	17.112-113
Trisiromata	1.82-86

(d) *Quoted and explained*

Adharakarika/Anantakarika	28.309, 312-315
Brahmayamala	4.60-64
Gamasasana	1.150-155
Malini/-mata	10.199-122; 16.288-295; 21.2-5
Matasastra	4.69
Raurava	8.168-179
Sara	23.96-99
Sripurva/-sastra	1.167-175; 23.67, 73-74
Yoga-sancara/cara	4.120, 125-146; 29.82-89

6. PERSONS NAMED AND ALSO QUOTED BY ABHINAVAGUPTA

<i>Person</i>	<i>Ahnika/Verse</i>
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Balamitra	37.66
Bhavabhuти	13.150-151
Dharmasiva	21.50-53
Kalyana	13.149-151
Kallata/-natha	10.208; 13.344-345; 29.123-124
Khetapala	9.275-276
Sambhunatha	5.52; 9.264; 10.187, 230; 13. 254, 333-335; 15.133; 28.35; 35.44, 37.61
Sesamahamuni	13.146
Somananda	13.149-151
Srikantha	5.40; 6.171; 8.241
Utpala	12.25; 13.290-291
Vidya(dhi)pati	1.201; 14.9-12
Vidyaguru	13.128

7. SYSTEMS IMPLIEDLY REFERRED TO IN THE
TANTRALOKA AND IDENTIFIED
BY JAYARATHA

<i>System</i>	<i>Ahnika/Verses</i>	<i>Volume/Page</i> (KSTS Ed.)	<i>Volume/Page</i> (MLBD Ed.)
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Baudha	1.56	(1/95)	11/95
- (Vaibhasika)	1.228 4.30	(1/247) (III/33)	11/247 III/649
- (Vijnanavadin)	4.30 35.37	(III/32) (XII/376)	III/648 VIII/3665
Bhedavadin	1.165 1.237 9.153	(1/200) (1/254) (VI/120)	11/200 11/254 IV/1754
Brahmavadin	3.282 4.29	(11/255) (111/32)	11/607 III/648
- (Vairinca)	4.22	(111/25)	III/641
Kanada	9.290	(VI/233)	IV/1867
Kaula	4.259	(III/290)	111/906
Kaumarila	See Mimamsa		
Kula	36.12	(XII/389)	VIII/3679
Mimamsa	1.127-128 1.134 4.228-240	(1/166-168) (1/174) (III/250-266)	11/166-168 11/174 III/866-881
- (Kaumarila)	10.21 10.52-57	(VII/16) (VII/42-45)	V/1900 V/1926-1929
- (Prabhakara)	10.57	(VII/45)	V/1929
Naiyayika	9.258 9.273-74	(VI/207) (VI/220)	IV/1842 IV/1854
Nyaya	9.257-258 9.268-270 9.285-290 10.71-75	(VI/207-208) (VI/215-217) (VI/229-234) (VII/57-61)	IV/1841-1842 IV/1849-1851 IV/1863-1868 V/1941-1945
Patanjala	13.346 28.301	(VII/11/207) (XI/119)	V/2407 VII/3225
Patanjalasutra	13.146	(VIII/95)	V/2295

Picuvaktra-sarh-pradaya	29.124-125	(XI/89, 29th Ah.)	VI1/3379
Pracya	27.23	(X/365)	VI/3091
Prabhakara	See Mimamsa		
Samkhya	6.18	(IV/17)	III/1105
	8.247	(V/170)	IV/1520
	8.253-259	(V/173-179)	IV/1523-1529
	9.14-21	(VI/25-29)	1V/1659-1663
	9.220-225	(VI/175-180)	1V/I811-1815
	9.239	(VI/192)	IV/1826
- (Kapila/Kapila)	9.271-274	(VI/217-221)	IV/1851-1855
	13.32-40	(VIII/22-28)	V/2221-2227
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Smrti	13.346	(VIII/207)	V/2407
Trikakula	36.12	(XII/389)	VIII/3679
Vaibhasika	See Bauddha		
Vaisesika	9.305	(VI/243-244)	IV/1877-1878
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8. IMPLIED PERSONAL REFERENCES IN THE TANTRALOKA
AS IDENTIFIED BY JAYARATHA

<i>Person</i>	<i>Phrase/Ahnikal/Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Amaranatha	(Svasantana, 4.268)	III/299	III/915
Aniruddha	(Guravah, 9.261)	VI/210	IV/1844
Bhagavati	(Bhattacharya, 1.16)	1/34	11/34
Bhairava	(Etaih, 36.3)	XII/363	VIII/3673
Brhaspati	(Gurubhiih, 8.101)	V/76	IV/1426
Bhutiraja(?)	(Mahesvarena guruna, 3.90)	11/100	11/452
Jyotsnakara	(Anyaih, 9.305)	VI/243	IV/1877
Kallata	(Ahuh, 6.12)	IV/11	III/1099
Kalyapala	(Vikosi, 29.66)	XI/46 (29th Ah.)	VII/3336
Kapalilca	(Dhatuvibheda, 29.66)	XI/46 (29th Ah.)	VII/3336
Kapila	(Anye, 8.151)	V/113	IV/1463
	(Vyapodhrtah, 35.37)	XII/376	VIII/3666
Khagendra Natha	(Kurmadya, 4.267)	III/297	III/913

Khetapala	(Paribhasyate, 13.52)	VIII/36	V/2236
Krsna	(37.65)	XII/423	VII/3713
Laksamanagupta	(15.246-247)	IX/122	VI/2562
	(30.16)	XII/184	VII/3474
Lilakara	(Kecit, 8.108)	V/81	IV/1431
Nrsimhagupta	(Pancamukhagupta, 1.1)	1/13-14	11/13-14
Pratyabhijnakara	(Guruna, 9.278)	VI/224	IV/1858
	(Anye, 10.288)	VII/194	V/2078
Ruruvrttikara	(Adi, 6.137)	IV/119	11I/1207
Sadyojyoti	(Khetapaladyaih, 9.262)	VI/211	IV/1845
Sambhunatha	(Bhattacharya, 1.16)	1/34	11/34
Somadeva	(Sumatyantenevasinah, 1.213)	1/235-236	11/235-236
Somananda	(Sampradayadhana janah, 10.217)	VII/147	V/2031
Srikantha	(Guruuh, 8.9)	V/7	IV/1357
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	(Puraguravah, 12.13)	VII/100	V/2192
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Sugata	(Vyapodhrtah, 35.37)	XII/376	VIII/3666
Svatantresa	(Viduh, 9.224)	VI/179	IV/1813

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Vimalakala	(Vimalakala, 1.1)	1/13-14	11/13-14

9. TEXTUAL REFERENCES IN THE TANTRALOKA - CITATIONS
TRACED/IDENTIFIED BY JAYARATHA

<i>Textual source</i>	<i>Ahnika/Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
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Aitareyopanisad (Aitareyakhyavedanta)	3.226-231	11/216-221	11/568-573
Amakhyakalasvarupa- spharasiddhanta (Kalavyaptyanta)	3.137	11/141-143	11/493-495
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Bhairavakula	13.302	VII/ 182	V/2382
Bhairava Tantra	13.305	VIII/184	V/2384
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	12.20	VII/103(12thAh.)	V/2195
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Brahmayamala	28.418-419	XI/178-179	VII/3284-3285
Damarayaga	15.335-338	IX/169-170	VI/2609-2610
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Gamasashtra	13.232-233	VIII/144-145	V/2344-2345
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Isvarapratyabhijnakarika	10.288-291	VII/194-198	V/2078-2082
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Kramasadbhava	12.23-24	VII/107(12thAh.)	V/2199
Kulagahvara	3.146-148	II/148-149(29thAh.)	11/500-501
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Madhavakula	29.56-67	XI/40-47(29th Ah.)	VII/3330-3337
Malinimata	8.300	V/206	IV/1556
	13.199-206	VIII/127-131	V/2327-2331
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	28.293	XI/116	VII/3222
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	13.294	VIII/179	V/2379
	15.9-10	IX/5-7	V/2445-2447
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Mrtyunjaya	16.59-62	X/24-25	VI/2750-2751
Mrtyunjaya-siddha	21.11-15	X/221-222	VI/2947-2948
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Nisatana	4.177	III/207	III/823
Nityatantra	28.123-124	XI/51	VII/3157
Paratrimsika (Trisika) (Trikasutra)	3.206 12.15-16	11/198 VII/101(12thAh.)	11/550 V/2193
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	29.192-195	XI/127(29thAh.)	VII/3417
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Raurava/-sasana	8.32	V/30	III/1380
	9.217	VI/174	IV/1808
Rauravasangraha	9.40	VI/41	IV/1675
Rauravavartika	8.92	V/70	IV/1420
	8.183	V/132	IV/1482
Ruru/-sasana	8.87	V/66	IV/1416
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Sara-sastras/-sasana	8.321	V/218	IV/1568
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Sarvajnanottara (Jnanottara)	4.248-251	III/275-279	III/891-895
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Sarvavira	4.55-57	111/61-63	I11/677-678
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	8.184-185	V/133-134	IV/1483-1484
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	11.80	VII/63	V/2115
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	15.135-137	IX/72	VI/2512
	16.211-212	X/81	VI/2807
	16.278	X/113	VI/2839
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	6.136-137	IV/118	III/1206
	7.67	IV/54 (7th Ah.)	III/1346
	8.11	V/8	IV/1358
	8.191-193	V/137-138	IV/1487-1488
	15.21-26	IX/16-17	VI/2456-2457
	35.26-27	XII/370-371	VI11/3660-3661
Svayambhuva (Vairinca)	9.46	VI/46	IV/1680
	9.67	VI/60	IV/1694
Tantrasadbhava (Sadbhava-sasana)	29.211-216	XI/136-139(29th Ah.)	VII/3426-3429
Tattvarthacintamani (Kallata)	10.208	VII/142	V/2026
Traisika	15.15	IX/10	VI/2450
Trikasara (Sarasastra)	3.253	11/236	11/588
	23.96-97	X/302	VI/3028

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Tri(Trai)si-rah/-rasa/-sasana/-sastra/-tantra	2.32 3.137 3.256 5.128-130 8.12 15.69-70 15.184-193 18.86-90	I/26(2nd Ah.) 11/141 11/237 III/439-441 V/9-11 IX/39 IX/95 1/131-136	11/336 II/493 11/589 III/1055-1057 IV/1359-1361 VI/2479 VI/2535 11/131-136
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Viravali	4.241-243	III/268	111/884
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Yogasutra	28.285	XI/113	V11/3219
Yoginikaula	7.40	IV/32(7th Ah.)	111/1324

10. PERSONAL REFERENCES IN THE TANTRALOKA - CITATIONS
TRACED/IDENTIFIED BY JAYARATHA

<i>Person</i>	<i>Ahnika/Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Aniruddha	13.293-295	VIII/179	V/2379
Bhagavan Vasudeva (Guruuh)	1.324	1/162	11/162
Brhaspati (Gurubhih)	1.104	1/146	11/146
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	28.338-340	XI/138-	VII/3244
Pratyabhijnakara	9.278	VI/224	IV/1858
	10.289-291	VII/194-195	V/2078-2079
Sadyojyoti (Khetapala)	9.262	VI/211	IV/1845
Sesamahamimi	13.146	VIII/95	V/2295
Somananda (Sivadrsti)	2.48	1/40 (2nd Ah.)	11/350
Srikantha	8.9-10	V/7	IV/1357
	8.247	V/170	IV/1520
(Viduh)	9.224	VI/179	IV/1813
(Svatantresa)	9.225	VI/180	IV/1814
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Pratyabhijnakarika	3.8	11/10	11/362

12. AGAMAS FORMING ONE GROUP ON SPECIFIC ISSUES IN THE TANTRALOKA

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Aghoresa Tantra and Svacchanda	27.58
Ananda-sasana and Nandisikha	15.282
Bhairavakula and Trikasastra	28.51
Bhairavakula and Urmisastra	28.59
Bhairaviyakula and Siddhaviravalisara	22.41
Bhargasikha-sastra and Gamasasana	15.280
Brahmayamala, Vajasaney, Vira and Siddha	4.54
Brahmayamala and Sarvavira	13.145
Damarayaga, Mastaka, Sripurvasastra and Deviyamala	3.70-71
Deviyamala, Damarayaga, Mastaka and Sripurvasastra	3.70-71
Devi-yamala and Sarasasta	15.253
Devlyamala, Sripurva, Siddhatantra, Trikakula and Trisiromata	31.60
Diksottara and Kairana	18.11
Gama-sasana and Bhrgasikha-sastra	15.280
Gama-sasana, Sarvacara, Viravali, Nisacara and Krama	12.23
Haidara, Kalikula, Trikakula and Trikasadbhava	28.15
Kalikula, Trikakula, Trikasadbhava and Haidara	28.15
Kairana and DIksottara	18.11
Kaula and Sadardhaka-sasana	37.26
Khecarlmata and Malinimata	32.6
Kirana and Matariga	13.284
Krama, Sarvacara, Viravali, Nisacara and Gamasasta	12.23
Mala, Malinisarasasana and Siddhatana-sadbhava	28.113
Malinimata and Khecarimata	32.6
Malinisarasasana, Mala and Siddhatana-sadbhava	28.113
Mastaka, Damarayaga, Deviyamala and Sripurva sastra	3.70-71

Matanga and Kirana	13.284
Mrtunjaya and Siddha	21.11
Mukutottara and Nihsvasa	30.81
Nandisikha and Ananda-sasana	15.282
Nigama, Tattvaraksa and Trisiromata	20.141
Nihsvasa and Mukutottara	30.81
Nisisancara and Yogasancara	13.241
Nisacara, Viravali, Sarvacara, Krama and Gamasashtra	12.23
Purana and Siddhanta	28.266
Ratnamala and Trisirah-sastra	28.112
Ratnamala and Agama	13.230
Rauravasamgraha and Sripurva	9.40
Sadardhakasasana and Kaula	37.26
Sadyojyoti and Svayambhuva	16.210
Sadardha-hrdaya and Siddhayogisvarimata	31.54
Sadardhakasasana and Kaula	37.26
Sadardhasastra and Sarasastrā	16.158
Saivitanu and Sripurvasasana	8.301
Sarasastrā and Devlyamala	15.253
Sarasastrā and Sadardhasastra	16.158
Sarasastrā and Tantrasadbhava	31.61
Sarvacara, Viravali, Nisacara, Krama and Gamasashtra	12.23
Sarvavira and Brahmayamala	13.145
Siddha, Brahmayamala, Vajasaneyā and Siddhamata and Yoginikaula	Vira 4.54 7.40
Siddhanta and Svacchanda	35.27
Siddhaviravalisara and Bhairaviyakula	22.41
Siddha and Mṛtyunjaya	21.11
Siddhanta and Purana	28.266
Siddhatanasadbhava, Malinisarasasana and Mala Siddhatantra, Sripurva, Trikakula, Trisiromata and Deviyamala	28.113 31.60
Siddhayogisvarimata and Sadardhahrdaya	31.54
Sripurva and Rauravasangraha	9.40
Sripurva, Trisiromata, Trikakula, Siddhatantra, and Deviyamala	31.60
Sripurvasastra, Mastaka, Deviyamala and Damaryaga	3.70-71
Sripurvasasana and Saivitanu	8.301
Sripurvasasana and Svacchandasasana	8.237

Svacchanda and Aghoresa Tantra	27.58
Svacchanda and Siddhanta	35.27
Svacchanda-sasana and Sripurvasasana	8.237
Svayambhuva and Sadyojyoti	16.210
Tantrasadbhava and Sarasashtra	31.61
Tattvaraksa, Nigama and Trisiromata	29.141
Trika and Bhairavakula-sastra	28.51
Trikakula, Trikasadbhava, Haidara and Kalikula	28.15
Trikakula, Trisiromata, Siddhatantra, Sripurva and Devlyamala	31.60
Trikasadbhava, Haidara, Kalikula and Trikakula	28.15
Trisirahastra and Ratnamala	28.112
Trisiromata, Trikakula, Siddhatantra, Sripurva and Deviyamala	31.60
Trisiromata, Tattvaraksa and Nigama	29.141
Urmisastra and Bhairavakula	28.59
Vajasaneyya, Siddha, Vira and Brahmayamala	4.54
Viravali, Sarvacara, Nisacara, Krama and Gama-sastra	12.23
Vira, Vajasaneyya, Siddha and Brahmayamala	4.54
Yogasancara and Nisisancara	13.241
Yoginikaula and Siddhamata	7.40

13(A). TEXTS NAMED AND/OR QUOTED BY NAME
BY JAYARATHA IN THE TANTRALOKA-VIVEKA

<i>Text</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
(1) Adharakarika ¹ Agama	XI/122 1/46, 175, 256; III/95, 132, 154, 160, 161, 162, 188, 200, 218, 317; IV/203; IV/51(7th Ah.), 53; V/142; VI/167, 246; VII/ 19(11th Ah.), 24, 73; VII/105 (12th Ah.); VIII/33, 57, 75, 81, 109, 110, 174, 176; IX/ 27, 210-211; X/22, 23, 24, 26, 33, 37, 38, 50, 132, 137, 140, 186, 259, 270, 276, 284, 302, 308, 324, 368; XI/24, 98, 104, 115, 122; XI/12 (29th Ah.),	VII/3228 II/46, 175, 256; 111/711, 748, 770, 776, 777, 778, 804, 816, 834, 933, 1291, 1343, 1345; IV/1492, 1880, 1801; V/2111, 2116, 2165, 2197, 2233, 2257, 2275, 2281, 2309, 2310, 2374, 2376; VI/2467, 2650-2651, 2748, 2749, 2750, 2752, 2759, 2763, 2764, 2776, 2858, 2863, 2866, 2912, 2985, 2996, 3002, 3010, 3028, 3034, 3050, 3094; VII/3130, 3204, 3210, 3221, 3228, 3302, 3304, 3369, 3382, 3403, 3438, 3452, 3474, 3623; VIII/3645, 3646, 3651, 3654,

* '(A)' after a title indicates a fresh reference by Jayaratha.

** '(I)' in the beginning of the word indicates that this has already been taken care of in Appendix I.

*** 'SI' to 'S63' denote the 64 tantras as enumerated in the *Srikanthi* as quoted in the *Viveka*. See the following index - 13(B).

1. See under *Anantakarika* (Appendix I).

Agneya (A)	14, 79, 92, 113, 148, 162; XII/	3655, 3658, 3659, 3660, 3662, 3664,
Ajakhya ^{s1} (A)	184, 333, 355, 356, 361, 364,	3665, 3666, 3667, 3669, 3673, 3676,
Anandesvara	365, 368, 369, 370, 372, 374,	3677, 3682, 3686, 3718
Anantavijaya (A)	375, 376, 377, 379, 383, 386,	
Andhaka ^{s2} (A)	387, 392, 396, 428	
Ansumat (A)	1/40	11/40
Anupratyabhijna (A)	1/43	11/43
(I) Anuttaraprakriya	IX/139; XI/130(29thAh.)	VI/2579, 3420
Anuttaratrika (A)	III/280	III/896
Aranyaka (A)	1/43	11/43
Arnava	1/40	11/40
Asitanga-(bhairava) ^{s3} (A)	11/73	11/425
Atharvaka(-sikha) ^{s4} (A)	VI/249	IV/1883
Atharvanayamala ^{s5} (A)	VII/70(11thAh.)	V/2162
Atharvaveda (A)	V/114	IV/1464
Bahurupa (A)	XI/113(29thAh.)	VII/3403
Bhairava (-bhairava) ^{s6}	1/42	11/42
(I) Bhairavagama	1/43	11/43
Bhairavakula	1/42	11/42
	XI/79 (29th Ah.)	IV/1464, 1530
	XI/9	11/42
		VII/3369
		VII/3115

(I)	Bhairavatantra	1/153; VIII/183	11/153, V/2383
	Bhairavi ² (A) ^{s7}	1/43	11/43
	Bhairavl (-sikha) ^{s8} (A)	1/42	11/43
	Bharata (A)	V/61	IV/1411
	Bharga (-sikha)	1/22 (2nd Ah.)	11/332
	Bhargasikhakula	XII/333	VII/3623
	Bhogakarika (A)	VI/195, 250	IV/1829, 1884
	Bhusana (A)	11/14	11/366
	Bhutaksobha (A)	IX/140	VI/2580
(I)	Brahmayamala ^{s9}	I/42;III/64, 67, 69, 70; XI/179	11/42, III/680, 683, 685, 686; VII/3285
	Brahmikala ^{slo}	1/42	11/42
	Calika(mata) (A) ^{s11}	1/42	11/42
	Canda(-bhairava) (A) ^{s12}	1/42	11/42
	Candrakhyā (A) ^{s13}	1/43	11/43
	Candralekha (A) ^{s14}	1/43	11/43
	Candransu (A)	1/40	11/40
	Catuskapancasika	X/344	VI/3070
	Chandogyopanisad (A)	X/132	VI/2858
	Cillacakresvarimata (A)	1/85-86	11/85-86
(I)	Cintamani	X/19	VI/2745
	Cintya (A)	1/40	11/40

2. The Ta.Sa. mentions one *Bhairavikavaca* abstracted from the *Rudrayamalatantra*. This is listed at No. 8071 (C) in the Baroda Collection. Jayaratha, however, refers to it as an independent Agama.

Citrika (A) ^{s15}	1/43	11/40
Daksa (A)	1/41; V111/181, 212	11/41; V/2381, 2412
(I) Damara(-sikha) ^{s16}	1/43	11/43
Devipanca(ca)-sata/-satika(A)	XI/31 (29th Ah.); XII/197	VII/3321; VII/3487
Devi/-Devya-/yamala	IX/125; X/254, 268; XI/164, 166; XI/40(29thAh.), 41, 49; XII/198, 200, 265, 304	VI/2565, 2980, 2994; VII/3270, 3272, 3330, 3331, 3339, 3488, 3490, 3555, 3594
Dharamalankara(A)	VI/18, 20	IV/1652, 1654
Diksottara	III/462	III/1078
Dipta (A)	1/40	11/40
(I) Gahvara	X/185	VI/2911
Gama/-sasana/-sastra	1/189; VII/106 (12th Ah.); VIII/144, 145; XI/99 (29th Ah.), 100	11/189; V/2198; V/2344, 2345; VII/3389, 3390
(I) Gita	1/162, 172, 197; 1/33, 38-39 (2nd Ah.); 11/121, 166, 216, 220, 221; III/438; VI/76-77, 89, 109; VII/82 (11th Ah.); VIII/231; XI/130; XII/423	11/162, 172, 197, 343, 348-349, 473, 518, 568, 572, 573; III/1054; IV/1710-1711, 1723, 1743; V/2174, 2431; VII/3236; VIII/3713
Guhyacakra (A) ^{s17}	1/43	11/43
Haidara	XI/9, 13	VII/3115, 3119
Hamsa (A) ^{s18}	1/43	11/43
Hardesa	XI/113 (29th Ah.)	VII/3403
Hastanaya (A)	III/200	III/816
Hrdayabhattaraka	XI/113 (29th Ah.)	VII/3403
Hrdayanayarahasya (A)	11/82	11/434
Hrllekha (A) ^{s19}	1/43	11/43
Jvalina (A) ^{s20}	1/43	11/43
(I) Jnanottara	See Sarvajnanottara	
Jyotsna	VI/243	IV/1877
Kabandha (A) ^{s21}	1/43	11/43
Kadambika A) ^{s22}	1/43	11/43
Kalacakra (A) ^{s23}	1/43	11/43
Kalikakrama ³ (A)	III/390	III/1006
(I) Kalottara	VII/12 (11th Ah.)	V/2104
Kamaja (A)	1/40	11/40
(I) Kamika	X/255; XI/1/325	VI/2981; VII/3615
Kapalisa (-bhairava) ⁴ (A) ^{s24}	1/42	11/42
Khacakras ^{s25} (A)	1/43	11/43
Khemata	XI/113 (29th Ah.)	VII/3403

3. There are two works referred to in the Darbar Library, Nepal. One is the *Kalikakulakramasadbhava* (1/76) and the other is the *Kalikakulapancakramarcana* by Vimalaprabodha whose two MSS are listed, one incomplete (1/169) and the other complete (3/314). We are told A. Sanderson (Oxford) is working on these texts. The *Kalikakrama*, also known as *Devikakrama* in other sources (see our K.T., p. 235-36), is perhaps an abridged version of either of these two texts.

4. In the Curator's Office Library we find a MS entitled *Kapalikatantra* numbered as 7475 and listed under Saktatantra.

	Khecarimata (A)	XI/113(29thAh.)	VII/3403
(I)	Kirana/-sastra/-samhita	I/40; 111/45, 84; V/41; VIII/173; X/179	11/40; 111/661,700; V/2373; IV/1391; VI/2905
	Krama	VII/106(12thAh.)	V/2198
	Kramabhattaraka (A)	III/163	III/779
	Kramakamala (A)	III/196, 197	III/812, 813
	Kramakeli (A)	III/191	III/807
	Kramasadbhava/-bhettaraka ⁵ (A)	III/136, 172, 190, 191; VII/107 (12th Ah.)	III/752, 788, 806, 807; V/2199
	Krsnavakya (A)	XII/423	VIII/3713
	Kramastotra ⁶ (A)	III/158, 160, 162, 165, 166, 169, 173, 178, 181, 183, 185, 187, 201	111/774, 776, 778, 781, 782,785,789, 794,797,799,801,803,817
	Krodha(-bhairava) (A) ^{s26}	1/42	II/42
(I)	Kulaguhvara	11/148, 168, 173; XII/326	11/500, 520, 525; VII/3616
	Kulakridavatara (A)	XI/28 (29th Ah.)	VII/3318
	Kulakramodaya (A)	XI/44 (29th Ah.)	VII/3334
	Kularatnamala (A)	1/281; VII/20 (11th Ah.)	11/281; V/2112

5. There is a reference to the MS of one *Kalika-kulakramasadbhava* (1/76) in the Darbar Library, Nepal in the Tantra catalogue, Vol. I, p. 37. This needs be compared.

6. The *Kramastotra*, as available in the pages of the *Viveka*, with Hindi translation and commentary has been published by Sri Laksmana Joo, Srinagar, under the title *Krama-naya-pradipika*. It has also been printed by Silburn with translation into French.

- (Ratnamala)	1/281; XI/59; XI/131(29th Ah.), 168	II/281; VII/3165, 3421,3458
Laksmimata ⁷ (A) ^{s27}	1/42	11/42
Lampatakhya (-mata) (A) ^{s28}	1/42	II/42
Lalita (A)	1/40	11/40
Lila (A)	V/81	IV/1431
Madgita (A)	1/40	II/40
(I) Madhvavakula (A)	XI/40 (29th Ah.), 49	VII/3330, 3339
Mahocchusma-bhairava(A) ^{s29}	1/42	11/42
Malini (A)	1/49; VII/70 (11th Ah.)	11/49; V/2162
(I) Malinimata	1/49; V/206; VIII/127; IX/3; XII/307	11/49; IV/1556; V/2327; VI/2443; VII/3597
(I) Malinislokavartika	1/49	11/49
(I) Malini-vijaya/-vijayottara/-tantra/-satka	1/55; III/241; VI/7, 41, 96; VII/2, 78; VIII/234	II/55; III/857; 1641, 1675, 1730; V/1886, 1962,2434
Mangala ^{s30}	1/43	11/43
Mantracakra (A) ^{s31}	1/43	11/43
Manvadisastra (A)	XII/395	VIII/3685
Maryadahina	XI/113(29thAh.)	VII/3403
Mata (-mata) ^{s32}	1/42	11/42

7. We do not know if it is identical with the *Laksmitantra* belonging to the Naradapancaratra, which has been published by V. Krishnamacharya from Adyar, Madras.

Matabhattaraka	IX/65	VI/2505
(I) Mata/-sastra	I/49; III/293; IX/80	11/49; 111/909; VI/2520
(I) Matangaparmesvara	V/247	IV/1597
(I) Matanga/-sastra	1/85; IV/185; V/233, 234, 248; VI/148, 149, 210; VIII/173; IX/5, 7; X/159	11/85; 11I/1273; IV/1583, 1584, 1598, 1782, 1783, 1844; V/2373; VI/2445, 2447; VI/2885
Matrrodana (A) ^{s33}	1/43	11/43
(I) Maukuta	1/40	11/40
(I) Mrgendra	V/62; VI/149, 165	IV/1412, 1783, 1799
Mrgendra (A)	IX/19	VI/2459
Mrgendrottara	V/51	IV/1401
(I) Mrtunjaya	X/360	VI/3086
Mukhabimba (A)	1/40	11/40
Mulasanjnaka (A) ^{s34}	1/43	11/43
Nada(-cakra) (A) ^{s36}	1/43	11/43
Namaka	1/49; VII/70 (11th Ah.)	11/49; V/2162
Nandisikha	V/14-15; V/186, 237, 241, 243, 256; VIII/127; IX/138	IV/1364-1365, 1536, 1587, 1591, 1593, 1606; V/2327; VI/2578
Narasimhaka (A)	1/40	11/40
Navanityavidhana (A)	IX/139	VI/2579
Nighantu (A)	11/145	11/497
(I) Nihsvasa/-sasana	1/40; XII/210	11/40; VII/3500
Nijastotraikadesa	XI/118(29thAh.)	VII/3408
Nirmaryadasastra	XI/113(29thAh.)	VI/3403

(I) Nisa-/ca(ca)ra	1/49; VII/106 (12th Ah.)	II/49; V/2198
(I) Nisatana	1/89; III/207; X/76	11/89; III/823; VI/2802
Pancamrta (A)	IX/140	VI/2580
Pancika (A)	X/56, 292	VI/2782, 3018
Pancasika (A)	XI/129 (29th Ah.)	VII/3419
Pancasatika (A)	III/158, 160, 161, 163, 165, 166, 169, 173, 178, 181, 183, 185-186, 187, 189, 194	111/774, 776, 777, 779, 781, 782, 785, 789, 794, 797, 799, 801-802, 803, 805, 810
Paramesvara (A)	1/40	11/40
Paratrimsika ⁸ (A) (-Trisika)	11/166, 198; VII/101 (12th Ah.)	11/518, 550 V/2193
Patanjalasutra	VIII/95	V/2295
Paratrimsika-vivarana ⁹ (A)	VI/249	IV/1883
Picu(-bhairavi) (A) ^{s36}	1/42	11/42
Picuvaktra	XI/59	VII/3165
Pingla(-mata) (A) ^{s37}	1/42	11/42
Prajnalankara (A)	11/54, 62, 64	11/406, 414, 416
Prakirnakavivarana (A)	VII/33	V/1917
Pramanastotra	VI/135	IV/1769

8. Published in KSTS alongwith Abhinavagupta's *Vivarana* commentary. Also published with Lasaka's commentary in a separate volume in KSTS.

9. Published in KSTS. Another edition with annotated translation into English by Jaidev Singh is shortly coming out. See Appendix I also.

	Pratyabhijna-/karika ¹⁰ (A)	11/84; VI/178; VII/67	11/436; IV/1812; V/1951
	Purana	111/43; V/61, 114, VIII/174	III/659; IV/1411, 1464; V/2374
(I)	Purvasastra ¹¹ (A)	V/145; VII/19(1lthAh.)	IV/1495; V/2111
	Raktakhya(-mata) (A) ^{s38}	1/42	11/42
	Ramayana (A)	V/61	IV/1411
(I)	Ratnamala	See Kularatnamala	
(I)	Raurava	VIII/211	V/2411
(I)	Rauravamata	IV/123	III/1211
	Rauravasamgraha	VI/41	IV/1675
	Rauravavartika	V/70, 132	IV/1420, 1482
	Rgveda (A)	V/114, 180	IV/1464, 1530
	Rudrayamala (A) ^{s39}	1/42	11/42
(I)	Rurusasana	V/66	IV/1416
	Ruru(-bheda) (A) ^{s40}	1/43	11/43

10. Published in KSTS with Utpala's own *Vrtti* alongwith *Sambandhasiddhi*, *Ajadapramatsiddhi* and *Isvarasiddhi* under the title *Siddhitrayi*. Critical editions of the complete *Vrtti* by Utpala is under preparation of HP Alper (Dallas) and R. Torrella (Rome). Also published in KSTS with Abhinavagupta's *Vimarsini* (two volumes) and *Vivrtivimarsini* (three volumes) entitled respectively as *Isvarapratyabhijnavimarsini* and *Isvarapratyabhijnavivrtivimarsini*. Later published by KC Pandey under the title *Bhaskari* (two volumes) alongwith Abhinava's *Vimarsini* and Bhaskarakantha's *Bhaskari*. The same with a large commentary by an anonymous author edited by Pandey and the present author is shortly coming out from Motilal Banarsi Dass.

11. It seems to be a scribal mistake for the *Sripurvasastra* which is none other than the *Malinivijayottara*. See Appendix I.

Ruru (-yamala)	(A) ^{s41}	1/42	11/42
(I) Ruru/-sastra		1/84; V/117, 186; VI/174, 176.	11/84; IV/1467, 1536, 1808, 1810
Ruruvartika		V/230	IV/1580
Ruruvrtti		VI/169	IV/1803
Sadbhavasasana		XI/136 (29th Ah.)	VII/3426
Sadardhahrdaya		VIII/181	V/2381
Saiva		1/48, 72; III/278; VIII/212	11/48,72; III/894; V/2412
Sakticakra	(A) ^{s42}	1/43	11/43
Samaveda(A)		1/43	11/43
Sammoha-(sikha) (A) ^{s43}		V/114, 180	IV/1464, 1530
Samvitprakasa (A)		V/186	IV/1536
Sangraha(A)		III/467	HI/1083 (Vth Ah.)
Sankarsanayamala (A)		IX/139	VI/2579
(I) Santanagama ¹²		1/40	11/40
Sarabhattaraka		11/82	II/434
Sarasastastra		11/236; VIII/231	11/588; V/2431
Sardhasatika (A)		111/161,189	111/777,805
(I) Sarvajnanottara		VI/45, 46	IV/1679, 1680
Satatapa		VIII/11	V/2211
Sarvamahgala (A) ^{s44}		1/43	II/43
(I) Sarvavira		III/61; VII/106 (12th Ah.)	III/677; V/2198
Saurabheya		1/40	II/40

12. See fn. 44 under Santatyagama (Appendix I).

Siddha (A)	1/40	II/40	
Siddha/-tantra	1/49; V/16, 20, 35; VII/70 (11thAh.); DC/74, 163	11/49; IV/1366, 1370, 1385; V/2162; VI/2514,2603	316
(I) Siddhamata	111/72; IX/80	III/688;VI/2520	
Siddhanta/-sastra	III/280	III/896	
Siddhavira	X11/341	VII3631	
(I) Siddhayogisvarimata	IV/32 (7th Ah.); V/35, 88; XII/384	111/1324; IV/1385, 1438; VIII/3674	
Siddhayogisvaritantra ¹³ (A)	VI/7	IV/1641	
Sirascheda(-sikha) (A) ^{s45}	1/43	11/43	
(I) Sivadrsti	1/40 (2nd Ah.)	11/350	
Sivadharmottara ¹⁴ (A)	V/115	IV/1465	
Sivagama	1/116	11/116	
Sivasastropanisad (A)	XII/434 ;	VIII/3724	
(I) Sivasutra	1/18, 58; VII/163	11/18, 58; V/2047	
Siva-/Saivi-tanu/-sastra	V/186, 205, 209, 220	IV/1536, 1555, 1559, 1570	
Skandayamalatantra	X/302	VI/3028	
Smrti	IX/88, 255; X/23, 279; XI/25, 77; XI/73 (29th Ah.)	VI/2528, 2695, 2749, 3005; VII/3131, 3183,3363	
(I) Spanda-sastra	III/213; VII/29 (11th Ah.); VIII/165	11I/829; V/2121,2365	

13. Perhaps identical with the *Siddhayogisvaramata*. See Appendix I.

14. All India Kashiraj Trust is bringing out a critical edition based on the available MSS.

Srikanthi (A)	1/39-40, 41-44	11/39-40, 41-44
Srlpara	VII/12(11thAh.)	V/2104
(I) Sripurva/-sastra	1/215, 220-222, 223; 11/223; 111/29, 112, 279; V/130, 206; VI/7, 41, 48, 111, 148, 149, 161, 165, 179, 186, 219, 222, 223, 247; VII/80, 117, 127, 144, 164, 184, 187, 190; VII/39 (11th Ah.), 43, 57, 63, 71; VIII/127, 136, 137, 138, 153; IX/125, 210, 230; X/59, 269; XI/14, 116; XII/185, 187, 198, 253, 309	11/215, 220-222, 223, 575; III/645, 728, 895; IV/1480, 1596, 1641, 1675, 1682, 1745, 1782, 1783, 1795, 1799, 1813, 1820, 1853, 1856, 1857, 1881; V/1964, 2001, 2011; 2028, 2048, 2068, 2071, 2074, 2131, 2135, 2149 2155, 2163, 2327, 2336, 2337, 2338, 2353; VI/2565, 2650, 2670, 2785, 2995; VII/3120, 3222, 3475, 3477, 3488, 3543, 3599
Sruti	IX/87, 88; X/23, 279; XI/52	VI/2527, 2528, 2749, 3005; V/11/3158
Stotra	111/191; VIII/85	III/807; V/2285
Stotrabhattaraka (A)	III/223	III/839
Subodhamanjarl ¹⁵ (A)	II/4	11/356
Suksmasvayambhuva(A)	IX/3	VI/2443
Sutravimarsini (A)	III/449	III/1065
Svacchanda (-bhairava) (A) ^{s46}	1/42	11/42

15. A MS of the *Subodhamanjarl* ascribed to Vamanadatta is said to be available in B.H.U. (C4255). Another text going by the name of *Svabodhodayamanjari* is also reported in the same collection (C100), vide Upodghata, pp. 78, 83. The latter text is also ascribed to Vamanadatta.

(I) Svacchanda/-sastra

1/71; 111/22, 280; IV/41, 43, 170; V/8, 64, 104, 144, 145, 146, 147, 158, 199, 237, 272; VI/129, 161, 165; VII/68 (11th Ah.); VIII/191; IX/14, 23; XII/371

1/42

1/40, 84; VI/46, 60; XI/103
1/4, 6, 13-14, 19, 22, 27, 29-30, 34, 53, 54, 55, 62, 71, 74-75, 153, 162, 179, 180, 236, 238, 258, 287, 309; 1/5 (2nd Ah.); 11/88, 92, 102, 114, 117-118, 190, 194, 212, 233, 247, 250, 264; 111/37, 48, 51, 53-55, 72-73, 126/131, 138-139, 219-220, 231, 289, 293, 297, 298, 313, 393, 442-444, 457-458; IV/4, 17, 21-22, 156, 169, 177, 203; IV/49 (7th Ah.), 50; V/19, 22, 188; VI/7, 203, 204; VII/3, 4, 44, 128, 137; VII/68 (11th Ah.); VIII/80, 102, 134, 147, 152, 218; IX/

11/71; III/638, 896, 1129, 1131, 1258; IV/1358, 1414, 1454, 1494, 1495, 1496, 1497, 1508, 1549, 1587, 1622, 1763, 1795, 1799; V/2160, 2391, 2454, 2463; VIII/3661

11/42

11/40, 84; IV/1680, 1694; V1I/3209
II/4, 6, 13-14, 19, 22, 27, 29-30, 34, 53, 54, 55, 62, 71, 74-75, 153, 162, 179, 180, 236, 238, 258, 287, 309, 315, 440, 444, 454, 466, 469-470, 542, 546, 564, 585, 599, 602, 616; III/653, 664, 667, 669-671, 688-689, 742, 747, 754-755, 835-836, 847, 905, 909, 913, 914, 929, 1009, 1058-1060, 1073-1074, 1092, 1105, 1109-1110, 1244, 1257, 1265, 1291, 1341, 1342; IV/1369, 1372, 1538, 1641, 1837, 1838; V/1887, 1888, 1928, 2012, 2021, 2160, 2280, 2302, 2334, 2347, 2352, 2418; VI/2565, 2686-2687, 2837, 2904, 2925, 2937, 2982, 3056; VII/3121, 3142-3143, 3309, 3324, 3407, 3421, 3437, 3438; VIII/3722, 3723, 3724

Svacchanda (-yamala)^{s47}

(I) Sva(va)yambhuva

(I) Tantraloka

Tantralokaviveka ¹⁶ (A)	125, 246-247; X/11, 178, 199, 211, 256, 330; XI/15, 36-37; XI/19(29thAh.), 34, 117, 131, 147, 148; XII/432, 433, 434	XII/434	VIII/3724
Tanrabhairavi (A) ^{s48}	1/42	11/42	
Tanraraja	X/211	VI/2937	
Tanrarajabhattaraka (A)	11/145 111/189; V/17, 20, 22, 63; XI/40 (29th Ah.), 69	11/497; III/805; IV/1367, 1370, 1372, 1413; VII/3330, 3359	
(I) Tantrasadbhava	11/77; XI/136 (29th Ah.)	11/429; VII/3426	
Tatabhairavi (A) ^{s49}	1/42	11/42	
Tattvaraksavidhana	XI/99 (29th Ah.)	VII/3389	
Tattvarthacintamani (A)	VII/142; X/19	V/2026; VI/2745	
Traikalyapariksa	VI/18	IV/1652	
Traisirasamata	1/156; 11/237; III/399; XI/7 (29th Ah.)	11/156, 589; 11I/1015; VII/3297	
Trikahrdya (A)	XII/252	VII/3542	
Trikakula	X/336; XI/25; XII/389	VI/3062; VII/3131; VIII/3679	
Trikasadbhava	XII/227	VII/3517	
Trikasara (A)	11/236; X/302	11/588; VI/3028	
Triksasana	III/303	11I/919	
Trikasutra	VII/101 (12th Ah.)	V/2193	

16. Published in KSTS in 12 volumes. See Appendix I.

(I) Trimsikasastra	111/57-58	111/673-674
Trisika/-grantha	11/198; X/8	III/550; VI/2734
Trisirobhairava	1/131-132, 136, 154, 156, 157, 177; 11/142-143; 111/279-80, 402, 405; V/9, 15; IX/64, 221; X/47; XI/59; XI/70 (29th Ah.), 100; XII/186, 198, 297, 341	11/131-132, 136, 154, 156, 157, 177, 494-495; 111/895-896, 1018, 1021; IV/1359, 1365; VI/2504, 2661, 2773; VII/3165, 3360, 3390, 3476, 3488, 3587, 3631
Uddyota (A)	IX/19, 231	VI/2459, 2671
Unmatta (-bhairava) ¹⁷ (A) ^{s50}	1/42	11/42
Unmesa (A)	X/221	VI/2947
Upanisad	V/114	IV/1464
Urdhva ¹⁸	1/46	11/46
Urmikaula-siddhasantana-rupaka	1/39 (2nd Ah.)	II/349
Urmikulu(?) (A)	III/214	III/830
Urmikula (A)	XI/26	VII/3132
Uttaphulla	XI/113 (29th Ah.)	VII/3403

17. C. Elizabeth has procured MS of this text as well as that of the *Unmatta-bhairava Pancanga* and has been awarded doctorate for her excellent work thereon by the University of Paris.

18. This is a doubtful reference. If, however, it stands for the *Urdhvatantra*, our attention is caught by one *Urdhvamnayatantra* whose several incomplete MSS have been listed in several collections (5962 at Royal Asiatic Society of Bengal; 923 at Bangiya Sahitya Parisad, Calcutta; 4894 at Raghunatha Temple Library, Jammu; 24719, 24733 and 24779 at S. Sanskrit University, Varanasi). See Ta.Sa. p. 84.

Uttaphullaka(-mata) ¹⁹ (A) ^{s51}	1/42	11/42
Uttaphullakamata (A)	XI/113 (29th Ah.)	VII/3403
Uttaragrantha (Kirana)	1/119	11/119
Vairinca	111/25; VI/46	111/641; IV/1680
Vama	1/38, 39	11/38, 39
Vamakesvarimata ²⁰ (A)	II/78	11/430
Varnabhantha (A) ^{s52}	1/43	11/43
Varna(-cakra) (A) ^{s53}	1/43	II/43
Vartika(A)	XI/2 (29th Ah.)	VII/3292
Veda	1/48, 49, 71; V/14; X/53, 56	11/48, 49, 71; IV/1464; VI/2779, 2782
Vetala(-yamala) (A) ^{s54}	1/42	II/42
Vidanga (A) ^{s55}	1/43	II/43
Vidyullekha (A) ^{s56}	1/43	II/43
Vidyuman (A) ^{s57}	1/43	II/43

19. The Ta. Sa. refers to certain *Utpullikamata* (p. 77).

20. Published with Jayaratha's commentary in KSTS captioned as the *Vamakesvarimatavivarana*. This is identical with the *Vamakesvaratantra* and has two parts, namely - *Yoginihrdaya* and *Nityasodasikarnava*. The *Yoginihrdaya* has been brought out in Prince of Wales, Saraswati Bhawan Series with Amrtananda's *Dipika* and the *Nityasodasikarnava* in Anandasrama Sanskrit Series alongwith Bhaskararaya's *Setubandha*. The *Nityasodasikarnava* has been again brought out by S. Sanskrit University, Varanasi together with the *Rjuvimsarini* by Sivananda and the *Artharatnavali* by Vidyananda. B.V. Dvivedi, Varanasi and Andre Padoux, Paris are engaged in bringing out a critical edition of the *Yoginihrdaya* with *Dipika* togetherwith its translation into French.

Vijaya (A)	1/40	11/40
Vijayakhya (A) ^{s58}	1/42	11/42
Vijnanabhairava ²¹ (A)	III/448; VII/140; IX/243	HI/1064; V/2024; VI/2683
Vimala (A)	1/40	11/40
Vinamani (sikha) (A) ⁵⁹	1/43	II/43
Vina(-sikha) ²² (A) ^{s60}	1/43	II/43
Vinducakra (A) ^{s61}	1/43	11/43
Virabhadra (A)	1/40	11/40
(I) Viravali	VII/106 (12th Ah.); XII/318	V/2198; VII/3608
Visara	1/40	11/40
Visnupurana (A)	XI/141	VII/3247
Visnuyamala ²³ (A) ^{s62}	1/42	11/42
Visvadya(-mata) ^{s63}	1/42	II/42
Vivarana (Sripurvavivarana)	X/292	VI/3018

21. Published in KSTS with the commentaries of Ksemaraja (partly) and Sivopadhyaya in one volume and with that of Bhatta Ananda in another volume, bound in one. Later published by L. Silburn under the title *Le Vijnana Bhairava*, text and commentary translated into French under the Institute of Indian Civilization Series. Text with English translation by Jaidev Singh and Hindi/Sanskrit Commentaries by B.V. Dvivedi both published by Motilal Banarsi das.

22. T. Goudriaan has recently brought out a critical edition and English translation under the title *Vinasikhatantra: A Saiva Tantra Of The Left Current* (Delhi, 1985).

23. Two MSS are listed in the catalogue of the Palace Library of Tanjore (650A, 651B). The Ta. Sa. lists some MSS with the *jyotsna* commentary (p. 60).

- (Tantraloka-)	III/471; XII/433	III/1087; VIII/3723
Vivrtti	1/32	11/32
Yajurveda (A)	V/114, 180	IV/1464, 1530
Yogaja (A)	1/40	11/40
(I) Yoga/-sancara/-sancara	III/135; XI/57 (29th Ah.); XII/310	III/751; VII/3347, 3600
Yogasastra (A)	1/70	11/70
Yoginikaula	IV/11 (7th Ah.), 32	III/1303, 1324
Yogisvarimata	XII/385	V1II/3675
Yonyarnava (A)*	XI/113 (29th Ah.)	VII/3403

*Of late we learn from Mark Dyczkowski that one MS of the *Sivadharmottara* is deposited in the Nepal National Archives (4/531). From him we also learn that the *Devipancasatika*, *Sardhasatika* and *Kramasad-bheda* have been edited by Sanderson from Nepali MSS but are awaiting publication. The *Sirascheda* is identical with the *Jayadrathayamala* and *Tantraraja-bhattrakā* which are preserved in Nepalese MSS. See Appendix I also.

13(B). SIXTYFOUR BHAIRAVA TANTRAS AND
THEIR EIGHTFOLD CLASSIFICATION IN THE
GROUPS OF 8 EACH IN THE SRIKANTHI AS
REFERRED TO BY JAYARATHA.*

(I) <i>Bhairavastaka</i>	(II) <i>Yamalastaka</i>
1. Svacchanda	1. Brahmayamala
2. Canda	2. Visnuyamala
3. Bhairava	3. Svacchanda
4. Krodha	4. Ruru
5. Unamattabhairava	5. Atharvana
6. Asitahga	6. Rudra
7. Mahocchusma	7. Vetala
8. Kapalisa	
(III) <i>Matastaka</i>	(IV) <i>Mangalastaka</i>
1. Rakta	1. Picubhairavi
2. Lampata	2. Tantrabhairavl
3. Mata	3. Tatabhairavi
4. LaksmI	4. Brahmkala
5. Calika	5. Vijaya
6. Pingala	6. Candrakhya
7. Utpullaka	7. Mangala
8. Visvadya	8. Sarvamangala
(V) <i>Cakrastaka</i>	(VI) <i>Bahurupastaka</i>
1. Mantracakra	1. Andhaka

* Going by the assertion of Jayaratha there are sixty four tantras as enumerated in the *Srikanthi*. But, a perusal of the relevant extracts shows only 63 Agamas, omitting one in the Yamala group (there are only 7 Yamalas named). Dvivedi omits one Tantra namely Bhairava (under Bhairavastaka) and adds four more e.g., Uddisa, Kukkutakhya, Kubjika and Rurubhairava (Upodghata, pp. 94-111) admittedly as per *Srikanthi*. His total comes to 66 instead of 63 or 64. We have, however, not been able to trace the textual support from the extracts of the *Srikanthi* as cited by Jayaratha (T.A.V., I, pp. 39-44) either for these omissions or additions. Also see Abhi., pp. 141-143.

	2. Varnacakra	2. Rurubheda
	3. Sakticakra	3. Aja
	4. Kalacakra	4. Mula
	5. Vinducakra	5. Varnabhantha
	6. Nadacakra	6. Vidanga
	7. Guhyacakra	7. Jvalina
	8. Khacakra	8. Matrrodana
(VII) <i>Vagisastaka</i>		(VIII) <i>Sikhastaka</i>
1. Bhairavl		1. Bhairavisikha
2. Citrika		2. Vina
3. Hamsa		3. Vinamani
4. Kadambika		4. Sammoha
5. Hrllekha		5. Darnara
6. Candralekha		6. Atharvaka
7. Vidyullekha		7. Kabandha
8. Vidumat		8. Sirascheda

14. PERSONS* NAMED AND/OR QUOTED BY JAYARATHA
IN THE TANTRALOKAVIVEKA

<i>Name</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Abhinavagupta	1/13, 34; III/193, 443; VII/44 (11th Ah.); X/111; XII/427, 428	11/13,34; III/809, 1059; V/2136; VI/ 2837; VIII/3717, 3718
- (Anenaiva)	1/32, 305; 11/73; III/134, 443; VI/175;VII/30(11thAh.);V111/ 81, 150, 152, 171; IX/129	11/32,305,425; III/750,1059; IV/1809; V/2112, 2281, 2350, 2352, 2371; VI/2569
Agamavid(A)**	III/279	111/895
Agastya	V/192	IV/1542
Alinatha	XI/29 (29th Ah.)	VII/3319
Amara	XI/29, (29th Ah.)	VII/3319
Amaranatha	III/299	III/915
Amba	XII/341	VII/3631
Amaresa	V/193	IV/1543
Amrtaratha (A)	XII/430	VIII/3720
Angira (A)	V/109, 193	IV/1459, 1543
Ananta(ksitindra) (A)	XII/430	VIII/3720
Anantanatha	1/283	11/283

""Includes mythical figures as well.

**'(A)' against a name indicates a fresh reference by Jayaratha.

Anantesa (A)	1/283	11/283
Aniruddha	VI/210; V11/179	IV/1844; V/2379
Ardhanarlsvara (A)	V/193	1V/1543
Ardhatrayambaka	1/26, 27	11/26,27
Asmadadiguru	See under Guru	
Asmadguravah	See under Guru	
Asmadguru	See under Guru	
Asmadgurubhiih	See under Guru	
Asmakam Gurubhiih	See under Guru	
Asmatparamagurubhiih (A)	See under Guru	
Avatarakanatha (A)	III/195, 197	111/811,812
Atri (A)	V/109	IV/1459
Babhru (A)	V/204	IV/1554
Baka (A)	XII/343	VII/3633
Balabhadra (A)	V/29;X/1;XII/344	IV/1379; VI/2727; VII/3634
Bali	XII/343	VII/3633
Balakhilya (A)	V/193	IV/1543
Balesvara (A)	XII/344	VII/3434
Bhadantaka (A)	V/192	IV/1542
Bhagavan	1/6, 132; 1/39 (2nd Ah.); 11/100, 141, 168, 204, 215; II1/18, 68, 72, 74, 97, 279; 449; VIII/120; X/110;XI/142, 151, 156, 178	II/6, 132, 349, 452, 493, 520, 556, 567; III/634, 684, 688, 690, 713, 895, 1065; V/2320; VI/2836; VII/3248, 3257, 3262, 3284
Bhagavati	1/34, 131; 1/39 (2nd Ah.); 11/141,	11/34, 131, 349, 493, 495; III/684, 713,

	143; 111/68,97, 449; V/45; XII/ 270	1065;IV/1395; VII/3560
Bhanuka (A)	III/191492, 196	III/807-808, 812
Bharabhutesvara (A)	V/193	IV/1543
Bharata	V/72	1V/1422
Bharata (A)	1/39 (2nd Ah.); 11/155	11/349, 507
Bhaskara	III/191	III/807
Bhatta/-natha	1/29, 34, 52	11/29, 34, 52
Bhattarika/-natha	1/29, 34	11/29, 34
Bhauma (A)	V/192	IV/1542
Bhautika (A)	V/192	IV/1542
Bhima (A)	IV/106; V/180; XII/385	III/1194; IV/1530;VIII/3675
Bhojaraja (A)	III/196, 197	III/812, 813
Bhrgu (A)	V/109, 181, 193;XII/343	1V/1459, 1531, 1543;VII/3633
Bhujaga (A)	XII/343	VII/3633
Bhusanakara (A)	11/14	11/366
Bhutesvara (A)	V/193	IV/1543
Bhutiraja	III/193, 194	III/809, 810
Brhaspati/-pada	1/146; V/76, 160; VI/41; XII/ 383, 384, 413	11/146; IV/1426, 1510, 1675; VIII/ 3673, 3674 3703 111/809,811
Cakrabhanu (A)	III/193, 195	VII/3143
Cakrika	XI/37	
Canda	IV/106; V/180, 186; XII/385	III/1194; IV/1530. 1536; VIII/3675
Candesvara (A)	V/199	IV/1549

Candi(A)	XII/385	VIII/3675
Candika (A)	111/70	HI/686
Carmika	XI/37	VII/3143
Chagalanda (A)	XII/343	VII/3633
Citra	XI/29 (29th Ah.)	VII/3319
Citrabhanu (A)	V/44	IV/1394
Citraratha (A)	V/45, 144	IV/1395, 1494
Cukhulaka	1/13, 31	11/13,31
Curnikakara (A)	III/254	III/870
Daksa	IV/106; V/180; XII/385	IH/1194; IV/1530; VIII/3675
Daruka (A)	XII/343	VII/3633
Darsanantariyaguru	See under Guru	
Dasarathi (A)	XII/290, 385	VII/3580; VIII/3675
Devabala (A)	VI/250	IV/1884
Devaratha(A)	XII/431	VII/3721
Devi	1/257	11/257
Dharmaratha (A)	XII/430	VIII/3720
Dhruva(A)	V/193	IV/1543
Durvasa(A)	1/28; V/192	11/28; IV/1542
Dviranda (A)	XII/343	VII/3633
Eraka	III/192-193	III/808, 809
Gahanadhipati (A)	XII/383	VIII/3673
Galava(A)	V/192	IV/1542
Ganapati	1/22; IX/161	11/22; VI/2601

Ganesa	1/21, 23; V/199; XI/23 (29th Ah.), 24; XII/185	11/21, 23; IV/1549; VIII/3313, 3314, 3475
Ganesvara	XI/170	VII/3276
Gaiigadhara (A)	V/193	IV/1543
Garuda (A)	1/116, 117	11/116,117
Gaurl (A)	1/154	11/154
Gautama (A)	V/192	IV/1542
Gopala /-ka (A)	IV/106; Xn/385	III/1194: VIII/3675
Govindaraja (A)	III/191, 196, 197, 198	III/807, 812, 813, 814
Grantha-kara/-krt (A)	1/11, 15, 29, 54, 130, 132, 228, 298, 309; III/191, 306; VII/206; VII/19 (11th Ah.), 26; VIII/137; IX/19; XII/385	11/11, 15, 29, 54, 130, 132,228,298, 309; 111/807, 922; V/2029,2111, 2118, 2337;VI/2459; VIII/3675
Gudikanatha	XI/29 (29th Ah.)	VII/3319
Guhesana (A)	V/180	IV/1530
Guhyaka (A)	XII/388	VIII/3678
Guhesvara (A)	V/180	IV/1530
Gunaratha (A)	XII/431	VIII/3721
Gungaratha (A)	X11/431	VIII/3721
Guru	1/14, 23, 28, 29, 30, 143, 146, 149, 162, 251, 253, 309; 11/10, 100, 121,254; III/467; IV/118, 196; V/7, 19,76, 117,193, 283; VI/135, 210; VIII/107 (12th	11/14, 23, 28, 29, 30, 143, 146, 149, 162, 251, 253, 309; 11/362, 452,473, 606; III/1083, 1206, 1284; IV/1357, 1369, 1426, 1467, 1543, 1633, 1769, 1844; V/2199; VI/2818; VII/3487,

	Ah.); X/92; XII/197, 317, 414, 433	3607; VIII/3704, 3723
- amnaya	VIII/112	V/2312
- pankti	IX/161	VI/2601
- parampara	1/33, 52; VII/129	11/33, 52; V/2013
- paramparya	1/34, 46	II/34, 46
- santati	1/34; XI/81	11/34; VII/3187
- uttamah	1/83; II/1/67	11/83; III/683
- vara	1II/197; XI/167; XII/429	1II/813; VIII/3719
- (Asmadguru)	11/46; VII/147; VII/11 (11th Ah.); IX/161; XI/137; XII/198	11/46; V/2031, 2103; VI/2601; VII/ 3243; XII/3488
- (Asmadadiguru)	XI/21 (29th Ah.); XII/198	VII/3311, 3488
- (Asmakarh Gurubhiih)	XII/221	VII/3511
- (Asmatparamagurubhiih)	III/203	III/819
- (Darsanantariyaguru)	III/41	I11/657
- (Mahaguru)	1/15, 47, 48; III/161, 192	11/15, 47, 48; 11I/777, 808
- (Paramaguru)	1/236; 11/10; III/197; XI/57	11/236, 362, 813; VII/3163
- (Paramesthiguru)	I/11, 30; XI/23(29th Ah.)	11/11, 30; VII/3313
- (Pura/Purva-guru)	VII/100 (12th Ah.); XI/33 (29th Ah.)	V/2192; VII/3323
- (Sastrajnaguru)	III/83	III/699
- (Svaguru)	1/24	11/24
Gurunatha	1/50	11/50
Hara (A)	V/193	IV/1543

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19. CORRECTIONS

<i>Page</i>	<i>Fn., if any</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
3		5	was therefore termed	was termed
		6	<i>Sadardhasloka-</i> <i>vartika</i>	<i>Sadardhasloka-</i> <i>vartika</i>
8		17	and who	who
	1	4		[Add after (SV.T. 11.198)] T.A.V., V, p. 2
10	3	8	द्वयाज्ञान	द्वयज्ञान
24		14	but who also	and he also
62		9-10	<i>Sadardhasastra,</i> <i>Sadardhasara</i>	<i>Sadarthasastra,</i> <i>Sadardhasara</i>
		10	<i>Sadardhahridaya</i>	<i>Sadardhahridaya</i>
69	3	4	X, 11.56-57	X, pp. 56-57
78	2	1	T.A.V., XIII	T.A.V., XI
89	4	1	Verse 90	Verse 9
92	7	3	XII, p. 430	XII, p. 432
	(chart)	15	Smgaratha	Srngararatha
93	1	3	p. 431	p.' 433
94		15-16	<i>Tantraloka</i>	<i>Tantraloka-viveka</i>
101	2	1	IV, p. 471	IV, p. 203
120		21	one he	one hand, he
121		20-21	Trtiyam caturthim	Trtiyam or Caturthim
126		17	quotes but	quotes them but
129	9	2		(Add after इति) Ibid., III, p. 128
137	4	2	Ibid., IX	Ibid., XI
142		11	editrial	editorial
143	6	3	pp. 20-87	pp. 207-8
147		16	comentary	commentary
147	6	2	मदगृह०	मदगृह०
150	2	2	XI, p. 19	XI, p. 19 (29th Ah.)
151		19	(Pithas)	Pithas)

171	5	text which	text, which
	28	all energies	all his energy
175	1	शाक्तोपायपण्डलकथन	शाक्तोपायमण्डलकथन
185		A horizontal line of demarcation across the page between 4-5th and 7-8th lines to be inserted.	
186	,,	4-5th and after 6th „	„
196	10-11	a collateral source of thematic organization	Source of Collateral Thematic Organization
199	1	शिवात्मक	शिवात्मको
	1	T.A. 198-200	T.A. 10. 198-200
200		inform	uniform
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	4	4	VII, p. 44	V, p. 1928
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	4	3	IX, p. 136	VI, p. 2576
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	3	5	IV, p. 2 (7th Ah.)	III, p. 1294
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	3	5	III, p. 409	III, p. 1025
	4	2	III, pp. 433&458	III, pp. 1049&1074

203	1	7	XII, p. 348	VII, p. 3638
	2	2	I, p. 152	II, p. 152
	3	2	II, p. 236	II, p. 588
	4	2	III, p. 336	III, p. 952
204	1	3	III, p. 48	III, p. 664
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	5	3	III, p. 346	III, p. 962
205	1	2	III, p. 461	III, p. 1077
	2	2	VII, p. 104 (12thAh.)	V, p. 2196
	3	3	XI, p. 63	VII, p. 3169
	4	3	IX, p. 9	VI, p. 2449
	5	3	IX, p. 90	VI, p. 2530
206	2	2	I, p. 249	II, p. 249
207	1	5	I, p. 151	II, p. 151
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210	1	5	XI, p. 9	VII, p. 3115
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